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MISSIONS

AMONG THE

North American Indians

UNDER THE CARE OF

The Board of Home Missions of the Presbyterian Church
in the United States of America

BY

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WOMAN'S BOARD OF HOME MISSIONS
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PREFACE.

The efforts of the writer to gather material for this publication have caused him to search through musty records and read many books, magazines, pamphlets and numerous other publications. Much valuable information has been furnished by living missionaries, whose best days have been given to this work and who are patiently waiting for their crowning. Those early missionaries—heroes and heroines every one—toiled, sacrificed and suffered. They were at times misunderstood by the Church, opposed by "the world, the flesh and the devil," and looked upon with suspicion by the Indians. This story has been told by their surviving sons and daughters, who in their childhood days passed through those trying scenes.

The study of this question has confirmed the writer in his opinions concerning the Indians, born of his intercourse with them and work among them. The Indian is human, with all the instincts of common humanity. He is a man, with all the noble qualities which go to make up a man. He can be won by kindness, and will prove a firm friend whenever his confidence is gained by just and humane treatment. Equally with his white brother, he can be made an enemy by unkind, unjust and cruel treatment. In the

violation of compacts, annulling of treaties, brutalities practiced in war and treacherous actions in peace, the "White" man has shown himself the equal of the "Red" man, and is deserving of greater condemnation, because of his antecedents and Christian training. The Indian has shown himself to be far more docile than his white brother in patient submission under trial and unjust exaction.

If the most civilized and Christian community in America had been subjected to the same treatment in kind and degree—the violation of treaties, the withholding of just dues, the destruction of property, the inhuman butcheries of men, women and children—that community would have banded together, and fought until the last man perished. The "White" man has not done unto the "Red" man as he would have the "Red" man do unto him. Moreover, time has shown that the Indian, even under such distress, can be won by love and saved by Christ. The faith, the patience, the toil of the Christian missionary have made possible the success of to-day.

INDIANS

I.

In 1816 Elias Boudinot, at that time considered the best authority on Indian statistics, published the names of nearly three hundred distinct tribes and estimated the number in North America to be anywhere from two to five millions. Accepting the smaller figure as approximately correct, the population in the territory embraced in the United States and Territories would probably be not far from one and a quarter millions.

The census of 1890 gave, in round numbers, 256,000 as the total population. During the sixty-four years since 1816, accepting Mr. Boudinot's estimate as correct, there has been a loss of 894,000 souls. This is an average annual loss of 11,000. Since Mr. Boudinot's day other statisticians, from a careful study of the Indians, declare that at no time has there been to exceed 600,000 within the bounds of what are now the United States and Territories. If this estimate be correct, then there has been an average annual loss of over five thousand souls since 1816.

Whichever estimate is correct, the picture is truly sad enough. Many have undertaken to account for this great loss, but none have succeeded. Whatever other causes may have operated, ruthless wars and the introduction of the worst forms of disease known to civilization are responsible for much of it. The policy of the Government, dealing with the Indians as tribes and not as individuals, as wards and not as citizens, was at fault. This policy, too often supported by the sentiment of the Church, repelled rather than attracted the Indian and hastened his destruction.

EARLY PRESBYTERIAN MISSIONS.

II.

Very early in the history of the Presbyterian Church in America the duty of preaching the gospel to the Indians was recognized. From the most reliable information to be had, the duty of giving the gospel to the Indians was pressed home upon the heart and conscience of the people by many leading ministers and laymen, and the sentiment was strong in the minds of many Christians, long before any definite action was taken, to provide missionaries for them. As occasion offered, parties visited Indian villages, and having gained the confidence of the natives, preached to them the gospel. Converts were not numerous, but some became members of the Colonial churches. This sentiment crystallized and took definite shape in 1741, when Rev. Azariah Horton was sent to the Indians on Long Island, New York. Mr. Horton was warmly welcomed by these people, and his preaching and missionary efforts almost from the beginning bore fruit in the conversion of souls.

Another name appears in these early annals—the Rev. David Brainerd, who became a missionary to the Indians in Connecticut in 1743. His work in that region lasted only about one year, when he removed to New Jersey. He visited the Indians along the Susquehanna River, preached to them as often as possible, conversed freely with them and finally located at Cranbury. After three years of faithful service he died in 1747, and his brother, Rev. John Brainerd, took up the work and carried it on for a number of years very successfully.

The Synod of New York, in 1751, "enjoined" all churches to take collections for the purpose of sending missionaries to the Indians. Efforts were made to ascertain the extent of the destitution, the willingness

of the natives to receive the missionaries and the prospects of success. Much valuable information was gathered, and an excellent beginning made among the Delawares and neighboring tribes.

Just at this juncture, however, there were mutterings of war with the mother country, and the Indians became restless and suspicious. The war broke out in 1775, and the excitement was so great that all effort was necessarily stopped and missionaries were obliged to seek safety in the settlements further east.

Practically, this was the extent of mission work done among the Indians during the eighteenth century. Spasmodic efforts were made at different times among various friendly tribes in several localities contiguous to white settlements by both pastors and laymen, but the number of converts was not very encouraging. The Revolutionary War, however, closed the work for the century, and its long continuance and the great excitement attending it virtually destroyed all the fruits of past efforts.

THE NINETEENTH CENTURY.

III.

NORTH.

Under the inspiration of the great revival which swept over the country at the beginning of the century, a new impetus was given to missions among the Indians. In 1801 and 1802 the Synod of Virginia sent out three missionaries for three months to the Shawanese about Detroit and Sandusky. They were accompanied by a young layman who undertook to teach the rudiments of farming. When the Synod of Pittsburgh was formed a little later this mission came under its jurisdiction. In 1806 a missionary was stationed among this tribe and $400 was appropriated for the support of the work. This appropriation was

increased to $800 by the General Assembly of 1808. In 1822 the mission followed the tribe to Maumee, and in 1825 was transferred to the United Foreign Missionary Society, and the following year came under the American Board.

SOUTH.

The Synod of South Carolina sent a missionary to the Catawba Indians in 1803. About the same time Rev. Gideon Blackburn, under the direction of the General Assembly's Committee of Missions, undertook work among the Cherokees in Tennessee. Both these young missionaries opened schools, and the record goes to show that during the five or six years in which the schools were maintained, something like five or six hundred youths were taught to read the English Bible and a number were hopefully converted. This, virtually, was the beginning of the educational missionary work among the Indians, which in these latter days has become so successful and is so deservedly popular, and which has done more than anything else to convince the Government of the possibility of educating and civilizing the Indian. Work during this quarter of a century was fairly successful.

IV.

AGENCIES.

Previous to 1812 missions among the Indians were conducted under the auspices of individual churches, the Synods of New York, Virginia and Pittsburgh and various other organizations. From 1812 to 1831 the Presbyterian Church carried on its organized work through the American Board. In 1831 the Western Foreign Missionary Society was organized. It was in existence only about five years. During this time, however, much was done in the way of exploration. We have a record of one church organization among

the Weeas in the Indian Territory, about twenty miles from the Missouri line, near the Kansas River. Most of the work distinctively Presbyterian done by the American Board, and that under the Western Foreign Missionary Society, was transferred to the Board of Foreign Missions upon its organization in 1837.

V.

BOARD OF FOREIGN MISSIONS.

After the organization of the Board of Foreign Missions, all the work of the Presbyterian Church among the Indians was directed and sustained by it until the close of the Civil War in 1865, and practically up to the date of the organization of the Woman's Executive Committee of Home Missions (now Woman's Board) in 1878. The work at once assumed greater importance, was quickly and thoroughly systematized, and rapidly grew in interest and proportion, until the Presbyterian Church reached the front rank among the denominations seeking to evangelize and civilize the Indians.

For the advancement of the cause, God in His providence raised up such men as Reverends Asher Wright, George Ford and William Hall, with their sainted wives, to go to the "Six Nations" in New York; the Rev. Peter Dougherty among the Chippewas in Wisconsin; Reverends William Hamilton and S. M. Irvin among the Sacs and Foxes in Kansas and later among the Omahas in Nebraska; and the Apostle to the Sioux, Rev. Thomas S. Williamson, M.D.; Dr. Marcus Whitman and Rev. H. H. Spaulding and their wives, with the sainted Miss Sue McBeth later on, among the Nez Perces; the Reverends Loughridge, W. S. Robertson, D.D., J. Ross Ramsay, Webster Willey and many others in the Indian Territory. Godly men: heroes every one: Christlike, suffering the loss of all things if by any means they might save some,

and rejoicing in the glorious privilege of preaching the blessed gospel of the Son of God to the "regions beyond."

VI.

In attempting to give an account of the work done many difficulties confront us. It will be impossible to make a satisfactory division, either of time or territory. Out of a great mass of very valuable information, only a few of the more important facts can be presented. Many missions and mission schools must necessarily be passed by with a brief mention, and much of interest in connection with the more important stations will receive only a passing notice. Neither will it be possible to draw a sharp line separating the work of the Foreign Board and the Home Board. The Home Board had practically no Indian work previous to the organization of the Woman's Board of Home Missions in 1878. Since that time the whole of the work done by the Foreign Board has been transferred to the Home Board, and very many new missions and schools have been planted and conducted by the latter.

In general, the work has extended along two distinct lines, the one running from New York northwest and west, and the other beginning as indicated previously, south in Tennessee, Georgia and South Carolina, and running west and southwest. Let us follow these general divisons.

NORTH AND WEST.

VII.

THE SENECA MISSION.

This mission is among the remnants of the "Six Nations." Practically it is a continuation of the work undertaken before the Revolutionary War. The mis-

sion was established by the New York Missionary Society in 1811. It embraced the Cattaraugus and Allegheny Reservations in Western New York originally, but later was extended so as to take in the Tuscarora Reservation. These missions are about Buffalo, Dunkirk, Tonawanda and Salamanca. In 1822 the mission was conducted under the auspices of the American Foreign Missionary Society. In 1826 the American Board had control, and in 1870 it came under the Presbytery of Buffalo, thus becoming Home Mission work.

When the mission was established there were 3,046 Indians occupying seven reservations containing 87,677 acres of land. They are now citizens, pay taxes, have good public schools and are fairly prosperous. There are five churches well equipped and regularly supplied with preaching.

These Indians have been highly honored by having such missionaries as Rev. Asher Wright and wife, Rev. George Wood and wife, and Rev. William Hall and wife. Rev. Mr. Wright's labors extended over a period of forty years. It was said of him that he was the only white man who ever learned the Seneca language so as to speak it fluently. He reduced the language to writing and translated the four Gospels into Seneca. He entered into his rest April 13th, 1875, in the seventy-second year of his age. Mrs. Wright continued the work until her death in 1886. Mr. Hall died earlier, but Mrs. Hall continued her work until she had given forty-seven years to it, and passed to her reward in 1882 in the seventy-fourth year of her age.

VIII.

THE CHIPPEWA AND OTTAWA MISSION.

The remnants of these two once powerful tribes, numbering about 6,500 and speaking the same lan-

guage, were living on a reservation in Northern Michigan, near the foot of Lake Superior. A few of these people had already made some advancement. They were living in log cabins and cultivating small patches of land. Rev. Peter Dougherty settled among them in 1838. The following year he opened a small school, and commenced the erection of a commodious log school-house which was completed in 1840, and upwards of fifty pupils enrolled in school. In 1842 some boatman introduced whiskey among the Indians, and as a consequence the mission work suffered greatly. However, the fruits of faithful preaching and teaching began to appear. The Upper Canadian Bible Society made a donation of a number of copies of the Book of Genesis and the Gospel according to John in Chippewa, which proved a great blessing to the mission. A church was organized in 1843. In his report of 1847 Mr. Dougherty says: "Six years ago the site occupied by the village was a dense thicket. The village now extends nearly a mile in length, containing some twenty log houses and good log stables belonging to the Indians. During that period they have cleared and cultivated some two hundred acres of new gardens besides additions made to old ones. They raise for sale several hundred bushels of corn and potatoes. They are improving in abstinence from intoxication." In 1852 the new Constitution of Michigan enabled them to become citizens. Many of them, in consequence of receiving citizenship, purchased lands and made themselves permanent homes. This caused a partial dispersion, the old station being removed to the west of Grand Traverse Bay and a second mission established at Little Traverse Bay, about fifty miles to the north. Schools were established at each of these points, and in 1853 another school was opened at Middle Village, about twenty miles to the west; that at Grand Traverse was made a boarding and industrial school. During all these years the missionaries labored under great difficulties. The Indians having become scattered, the mission was closed in 1871. The churches organized

remained for some time under care of the Presbytery, but only a few Indians are left in all that region. Much good, however, was accomplished among this people, and the labor of love was not lost.

IX.

THE LAKE SUPERIOR CHIPPEWA MISSION.

Fourteen reservations in Northern Wisconsin and Minnesota, consisting of 5,950,979 acres, were occupied by 14,283 souls. For several years a boarding school was conducted at Odanah on the Bad River Reservation. A church was also organized. When this mission came under the Foreign Board in 1870, the school had been abandoned and but few church members could be found. The work was revived, the boarding school reopened, and much interest taken in it by the natives. In 1873 Rev. Isaac Baird and wife joined the mission The scattering of the Indians a few years later made it necessary to withdraw from the field. In 1878 an out-station on Lac Court d'Oreilles Reserve at Ashland, Wisconsin, was opened and a day school established and placed in charge of a native educated at Odanah. In 1884 another day school was opened at Round Lake, and placed in charge of Miss Susan Dougherty, daughter of Rev. Peter Dougherty. The incoming white settlers crowded out the natives, and the schools were closed.

X.

PELICAN LAKE MISSION.

Upon the transfer of the work among the Chippewas to the Home Board in 1891, Miss Susan Dougherty and her sister, Miss Cornelia, who had assisted her in the work at Round Lake, undertook a new work, or

continued the old, at Pelican Lake in Northern Minnesota. A small building was erected by the Woman's Home Missionary Society of the Fourth Avenue Presbyterian Church, New York City, as a memorial to their pastor, Rev. Howard Crosby, D.D. In this house these devoted missionaries lived and taught until 1896. The United States Government during that year erected buildings and opened a boarding and industrial school at Sucker Point, near Tower, Minnesota, on Vermillion Lake. Many families moved thither, and others, by reason of this breaking up of their settlement, moved to Nett Lake, some twenty miles west. This practically closed the mission. As the M. E. Church had a mission at Nett Lake, and the Crosby Memorial Building was no longer needed, with the consent of the ladies who erected the same, it was given to the Methodist people, provided they would move it to their station as above, retaining the name.

We have thus followed the movements of missionaries along the borders and through what are now great and powerful States, dotted with mighty cities and overflowing with wealth, but the Indians, the original inhabitants and owners of the land, are gone. Here and there a few remain, but the great majority have passed on to the mighty West and been absorbed by other tribes or become extinct. The labor expended on these people has not been lost. God has taken care of His own. All along the line converts have been made and many souls have gone to glory.

We find traces of the work and its happy results about Saint Croix Falls and Fond du Lac, Wisconsin; at Pokegama, where in 1836 Presbyterian and Congregational missionaries came to live among the Ojibwas; about Mille Lac and Snake River in Minnesota, and at other points where no permanant settlement was attempted.

THE WEST.

XI.

THE DAKOTA MISSION.

We now pass the "Father of Waters" and take up our study of missions in the regions of the "Great West."

In 1830 the Dakota or Great Sioux Nation numbered about fifty thousand souls. They occupied a vast territory embracing a part of Minnesota, the whole of the two Dakotas, and portions of Nebraska, Wyoming and Montana. They were reckoned the strongest nation in America, acknowledged to be the most warlike and treacherous. Truly they were savages.

In 1835 Rev. Thomas S. Williamson, M.D., was commissioned by the American Board, and with his wife, and the Rev. J. D. Stevens and wife, and two single ladies, undertook work among them. Dr. Williamson landed at Fort Snelling, preached, probably, the first sermon ever preached in Minnesota, and organized a church composed principally of officers and enlisted men of the United States Army and their wives. Dr. Williamson discovered that he had been preceded one year by two brothers, Samuel W. and Gideon A. Pond, young men from Washington, Connecticut. These young men, independently of any church or society, had undertaken to "better the condition of the Dakotas." A mission was at once established at Lake Harriet, now within the city limits of Minneapolis. Later another station was established at Lac-qui-parle, two hundred miles west.

The progress made during these early years was necessarily very slow. The Indians were suspicious, and it required time and patience to gain their confidence. The language was very difficult, and nothing but the closest application made it possible to acquire it. Slowly these difficulties were overcome, and grad-

ually inroads were made upon the heathenism of the people. Rev. Stephen R. Riggs, a much younger man than Dr. Williamson, had joined the mission during this time, and brought his splendid talents to bear upon the question of reducing the language to a written form and beginning the translation of the Scriptures into Dakota. These godly men and their wives, with the Pond brothers, Mr. Stevens and others, labored together until in 1850 they rejoiced in the organization of three churches with twenty-one members. In 1853, that part of the reservation lying within the Territory of Minnesota having been ceded to the Government, the Indians removed to their lands in Dakota and beyond. From that time until 1862 progress, although slow, was steady. Without warning the Indians, in 1862, took the warpath, and swept down from the Dakota plains, driving everything before them, massacreing men, women and children. The missionaries, having been warned, were assisted by native converts in making their escape to places of safety. The Indian war party was soon overthrown, and some two thousand taken prisoners. Out of 400 confined in prison and condemned to death, at Mankato, all but thirty-eight were pardoned by President Lincoln, this number being executed.

During the incarceration of these prisoners in Mankato prison, Dr. Williamson, at great sacrifice and in spite of sneers and jeers and opposition of white people, and often in personal peril, faithfully visited and preached to these people. As a result of this faithfulness, together with the work done by his son, Rev. John P. Williamson, at Fort Snelling, where there was another large band of prisoners, 438 were baptized. Since that time the work has been very successful.

In 1871 this mission was divided, Dr. Williamson and his son, Rev. John P. Williamson, with nine churches, came to the Presbyterian Church, and Dr. Stephen R. Riggs and his son remained with the American Board and became Congregationalists.

The history of these churches after the transfer was made to the Foreign Board has been one of constant

progress. In 1869, as a result of the great awakening at the time of the massacre, 360 Santee Sioux left the agency and established homes at Flandreau. A church was organized, a house of worship built, and the people were greatly blessed in their undertaking. This was the first attempt of the Sioux to become practically citizens and own their land in severalty, and has been far-reaching in its influence. In 1877 a church was organized at Yankton Agency.

A school was opened at Poplar Creek, Montana, in 1880, among the wildest of the Sioux. This has grown steadily until there is a strong church with a number of out-stations. The work came under the Home Board in 1883, and at this time there are twenty-three churches constituting the Dakota Presbytery (Indian). These churches are in North and South Dakota, Nebraska and Montana. They reported in 1898, twenty-three churches with 1,331 members, sixteen native ministers, one native licentiate, and two native helpers. These twenty-three churches contributed $1,774 to Home Missions.

In addition to the twenty-three churches and a number of out-stations maintained by the Home Board, the Woman's Board have a school at Wolf Point, Montana, a mission at Porcupine, South Dakota, and the Good Will Boarding and Industrial School, which last is worthy of special notice. The whole of this work is now under the very efficient oversight of Rev. John P. Williamson, D.D., Greenwood, South Dakota.

XII.

GOOD WILL MISSION.

One of the most potent factors in the conversion and uplifting of these people has been the Good Will Boarding and Industrial School. This school is located near the North and South Dakota line and only ten miles west from the Minnesota line, near Big Stone Lake. As early as 1871 Dr. Riggs established a school,

this being a necessity, if the best results were to be attained. A few children attended the school the first year. It grew; and in 1876 six young men became the first boarding pupils. They lived in a little one-room house and did their own cooking. In 1882 the first girls were admitted. In 1883, when the mission came under the Home Board and its support was undertaken by the Woman's Board, the work was greatly enlarged. Since that time hundreds of girls have been trained in all kinds of domestic industries, and an equal number of boys have been instructed in farming, carpentry, blacksmithing, etc. These evangelizing efforts, greatly assisting the faithful preaching of the Gospel, have resulted in changing the whole character and life of the people. Eight churches surround the school; the people hold their land in severalty, and in 1892 they exercised the right of franchise for the first time. They are principally farmers, and many of them are thrifty. Like results have followed the work done in other parts of the field. Our Congregational brethren have accomplished a great work among this people, largely through the instrumentality of the sons of Dr. Stephen R. Riggs, since they came under the American Board. The training school at Santee has done a splendid work. In fact, it is very difficult to separate the Congregational and Presbyterian work as they meet and cross at so many points. Mr. and Mrs. Wyllis K. Morris, the latter being the daughter of Dr. Riggs, had charge of this school almost from the opening, being transferred to Omaha Agency Mission in 1891. They accomplished a good work, and are held in high esteem by the natives. Thus the great Sioux Nation is being redeemed.

XIII.

REV. THOMAS S. WILLIAMSON, M.D.

It is not out of place here to give a brief notice of the founder of this mission. "Born in South Carolina,

a graduate from Jefferson College in 1820, a skillful physician of ten years' practice, in 1833 he and his wife gave themselves to their life work among the Indians. He was appointed in 1835, by the American Board, to be a missionary among the Dakotas, and remained at his post for forty-four years." After mastering the language, together with Dr. Riggs he reduced it to writing. In addition to preaching he undertook the translation of the Bible into Dakota, and lived to see that work accomplished. This testimony is given by one who knew and loved him well: "He had unshaken faith in his work, and was, by his capacity for severe exertion, and by systematic, persevering industry, enabled to accomplish an almost unendurable amount of labor." Dr. Riggs declared that had it not been for the unwavering faith of Dr. Williamson, he should have hesitated to renew the effort to reach the Dakotas after the terrible tragedy of 1862; but seeing the faith of the man, he could not refuse to join him again in that heroic effort. Of Mrs. Williamson it was said, "No man was ever blessed with a helpmeet more adapted to his wants than the lovely, cheerful, quiet, sympathetic Christian wife who for forty-five years encouraged him in his labors." She died in 1872, and Dr. Williamson passed to his reward on June 24th, 1879.

XIV.

THE NEZ PERCE MISSION.

One of the most romantic and thrilling stories in all missionary literature is that which relates to the Nez Perce Indians and the mission among them. They dwelt among the mountains and on the prairies of Washington, Oregon and Idaho. From the traders they heard of the "White Man's God and the White Man's Book," which told of things above and beyond. Thinking over these things with a seriousness charac-

teristic of this people, they decided to make an effort to get this book of heaven. So four of their chief men (two old and two young) undertook a journey toward the sun-rising in quest of the prize, and reached St. Louis, Missouri, in 1834. They fell into the hands of the Roman Catholics. They were feasted and feted, were shown through their churches and had pointed out to them the pictures on the walls and witnessed the spectacular forms of worship, but the Book they did not get. The two old men died, and the young men, discouraged and with sad hearts, made preparations to return to their people. One made a farewell address, and among other things said: "I came to you over a trail of many moons from the setting sun. I came with one eye partly opened; I go back with both eyes closed. How can I go back, blind, to my blind people? My people sent me to get the white man's book of heaven. You took me where you allow your women to dance as we do not ours, and the Book was not there. You took me where you worship the Great Spirit with candles, and the Book was not there. You showed me the images of good spirits, and pictures of the good land beyond, but the Book was not among them to tell us the way. When I tell my poor blind people, after one more snow, in the big council, that I did not bring the Book, no word will be spoken by our old men or our young braves. One by one they will rise up and go out in silence. My people will die in darkness, and they will go on the long path to the other hunting ground. No white man will go with them, and no white man's Book to make the path plain. I have no more words."

When this story became known in the East, at once there was a lively interest created and a search made for suitable missionaries for this hopeful field. Two years later Dr. Marcus Whitman and Rev. H. H. Spaulding and their young brides were secured, and started on their mission. What a wedding trip for these devoted young couples! After suffering untold hardships and passing through many dangers, the

party reached Walla Walla, Washington, September 2d, 1836. The long journey was over: the first white woman had crossed the great American desert, scaled the Rocky Mountains, and taken up her abode far from civilization: not for gold, nor yet for fame, but for love of Christ and souls. Dr. and Mrs. Whitman opened a mission near the Fort—old Fort Lapwai—and Rev. and Mrs. Spaulding settled on the Clearwater River, twelve miles below where the town of Lewiston now stands. For eleven years the Nez Perce Mission was conducted with earnestness and zeal. Meantime Dr. Whitman made his famous winter journey across the continent to Washington City, D. C., organized a band of emigrants and led them back to Oregon, and by so doing "won a continent" for the United States. But this mission was doomed to great sorrow. In 1847, without warning, both Dr. and Mrs. Whitman were foully murdered. The Spauldings, being warned, escaped from Lapwai.

This mission was under the American Board up to this time. The terrible death of Dr. and Mrs. Whitman, and the flight of the Spauldings, closed the mission. Nothing more was done until 1871, when the Foreign Board sent Mr. and Mrs. Spaulding back to the field again. They were accompanied by Rev. and Mrs. Cowley. The Spauldings were stationed at Lapwai, and the Cowleys at Kamiah, sixty miles to the southwest. Mr. Spaulding received a warm welcome. From the beginning his preaching services were well attended. Soon there were signs of a coming blessing. The Holy Spirit was poured out in a most remarkable manner, and during the first year 184 converts were baptized. Mr. Cowley's work was also blessed, and he was permitted to baptize 125 converts.

The Government established several schools among the Indians about this time, and the missionaries were invited to take the oversight of them, which they did. Mr. Spaulding also opened his own house to a number of boarding pupils. In 1872 the Kamiah School enrolled seventy-three pupils.

Mr. Cowley retired in 1873, and Rev. George Ainslie took his place. In 1874 seventy-two Nez Perce and 253 Spokanes were baptized. In 1874, Mr. Spaulding died. Mr. Ainslie and the other teachers who were supported by the Indian School Fund, remained.

Miss Sue McBeth and her sister, Miss Kate, joined the mission in 1873. After a brief trial Miss Sue gave up the Government school and devoted herself to the work of training young men for the ministry. She was splendidly equipped for this kind of work, being highly educated and having a thorough knowledge of the Word of God. Some one has called her a "walking theological seminary." Being partially paralyzed, she was necessarily confined very closely to her little home at Mount Idaho, yet she exerted a happy influence over the Indian mothers who came to her for advice and instruction as to how best to care for their children, conduct their homes, and fulfill their duties as wives and mothers. The village showed, in a remarkable degree, the refining influence of such a life upon the natives. The young men came to her home to study, and she, in their own language, instructed them in theology and directed their missionary efforts, which often extended, not only to neighboring tribes, but far to the north and west. Miss McBeth died at her home in Mount Idaho, on the morning of May 26th, 1890. There was great mourning, the Indians saying: "The mother is gone; we are orphans now." The work came under the Home Board (together with all the Indian work done by the Foreign Board) in 1893. Miss Kate McBeth at Lapwai continues the training class as left by her devoted sister.

The field is a most promising one. Much has been done toward evangelizing this people, and they have become citizens, holding their lands in severalty and farming quite extensively; but there is much yet to be done before they shall be fully redeemed.

In Northern Idaho there are five churches, with 425 members, and four Sabbath-schools with 301 scholars. These churches are in charge of nine native

ministers trained by Miss Sue McBeth. Over the line in Oregon there is a church among the Umatillas of sixty members, and a Sabbath-school of forty scholars. In Washington among the Spokanes there are two churches with seventy-six members, two Sabbath-schools with eighty-four scholars, and a mission among the Puyallups at Tacoma. "But figures give only an inadequate idea of the religious, social and moral results of the work which has been done among these aborigines." God has smiled upon the work and abundantly rewarded the workers.

XV.

THE IOWA, SAC AND FOX MISSION.

The Sacs and Foxes occupied a reservation in the Indian Territory. There were, however, parts of these tribes who occupied a reservation among the Iowas in Kansas. When the Board of Foreign Missions was organized in 1837, one of their first acts was to commisson Rev. William Hamilton and Rev. S. M. Irvin and their wives, and send them to this field. The work had been commenced a few years earlier by the Western Foreign Missionary Society, and Messrs. Aurey Ballard and E. M. Shepherd and their wives were in charge. Several schools were opened, and a number of pupils enrolled in each, and much in the way of gaining the confidence of the natives had been accomplished by frequent visitations of the missionaries from teepee to teepee, giving religious instruction and ministering to the sick.

Living in such close proximity to the whites, these Indians had become addicted to drink, and when under the influence of liquor the missionaries were often in peril of their lives. They labored faithfully, notwithstanding such discouraging conditions, until their efforts were rewarded. Gradually the prejudices of the Indians gave way and they were enabled to resist the

temptation to drink, until the work assumed a hopeful aspect. In 1845 a boarding school was opened at the station at Highland. A majority of the Iowas was now desirous that the missionaries should be sustained in their work. They were especially anxious that a boarding and industrial school should be established. They appropriated $2,000 for this purpose. At a meeting of the Council they entered upon their minutes as expressive of their desire the following: "Many of us feel inclined to change our way of living, and are anxious to see our children trained up to business and virtue." Arrangements were soon perfected for the erection of a suitable building, which, when completed, would accommodate about one hundred boarding pupils and cost between $6,000 and $7,000. When the school was opened, the Sacs, although they had contributed toward the erection of the building, refused to send a single pupil. Disinclination to give up their old customs was probably the real reason for this decision, yet they claimed that a dislike of the Iowas had much to do with it. This prejudice was never overcome, and their decision resulted in their losing all the benefits of that work, though they had contributed liberally toward it. The school continued in operation, and the mission was greatly blessed until 1860, when the Indians withdrew their annuities. It was continued, however, as an asylum or school for the education of the orphans of all the tribes. In 1866, on account of the Indians having removed and the children having to be brought such long distances from the new reservation, the school was closed.

During its existence of twenty-five years, it is safe to say that five to six hundred Indian children were educated in the school. In addition to the school work the gospel was constantly preached, and although there were comparatively few converts, yet much good was done. A printing press was purchased in 1843. The Iowa language was reduced to writing, portions of the Scriptures were translated and hymn-books, school and religious publications printed.

After the closing of the school, and the withdrawal of missionaries in 1860, nothing more was done until 1881, when Rev. and Mrs. Irvin were re-appointed and returned to the field. The mission came under the Home Board in 1889.

XVI.

SAC AND FOX MISSION—TAMA.

Closely connected with the Iowa, Sac and Fox Mission is the work now carried on near Tama, Iowa, among the Sacs and Foxes. This band numbered 393. They own their own lands. They are strangely disaffected and persistently resist the influences of civilization, and are most determined in their opposition to Christianity. In 1883 the Iowa Ladies' Auxiliary became interested in them, and the Foreign Board appointed Miss Anna Skea as missionary to them. Her efforts were directed, first, to gaining the confidence of the people. This she did by visiting among them and taking a kindly interest in their affairs, and especially in caring for the sick. Later a mission house was erected near the settlement. An organ and sewing machine were supplied and the younger Indians invited to visit the missionary.

All efforts seemed unavailing, although occasionally a few would come to the mission to hear the music and have sewing done. In 1890 the mission passed into the hands of the Home Board and its support was assumed by the Woman's Board. In 1895 Miss Skea was succeeded by Mr. and Mrs. George A. Reaugh. At this date (1898) the United States Government is erecting buildings for a boarding and industrial school in the community, and it is the hope of the Woman's Board that a consecrated young minister and wife may be found to take up the work.

XVII.

THE OMAHA AND OTOE MISSION.

The territory lying north and west of the Iowas was occupied by these tribes. Of the Otoes there were six bands, numbering 1,166, and the Omahas 1,050. They were driven from their old home above Council Bluffs by the Sioux, and were, consequently, much discouraged. They were very poor. Both men and women were dressed in skins, and many children, even in mid-winter, were almost naked. This was their condition when the mission was opened in 1846. Rev. Edward McKinley and wife were the missionaries first sent to these tribes, and Mr. Paul Blohm was their helper.

The point selected for the station was Bellevue, west of the Missouri River and north of the Platte. The following year some New York friends provided the means for establishing a boarding and industrial school. The Otoes gave $500 of their annuities to assist in the work. When the building was completed and all things were in readiness for the school no children were forthcoming. Upon investigation, it was found that some busybodies, possibly white men, had poisoned the minds of the Indians, and when questioned in regard to the matter said, among other things equally as frivolous, "The school is a prison, and it would be cruel to put the children in it," and, "It is come to make children wear clothes in the summer time." However, by September, 1848, twenty-five boys and girls were enrolled in the school. In 1850 Mr. McKinley writes: "The condition of the Omahas at the present time contrasts favorably with what it was at the time of the opening of the mission. They are at peace with their enemies, are in the enjoyment of temporal prosperity, and more than all, seem disposed to break away from the vice of drunkenness." In 1854 there were in the school forty-two pupils. Of these fifteen were Pawnees, ten Omahas, six Sioux, four

Blackfeet, four Otoes and three Poncas—twenty-six boys and sixteen girls.

The last sentence indicates how difficult it is to separate between tribes, to keep close to exact facts, and to trace satisfactorily the mission work among distinct tribes or nations. The process of disintegration has gone steadily forward, and the amalgamation of bands and tribes has, in some instances, wholly obliterated historic peoples or produced a new nation, as in the case of the Dakotas, or Sioux. This process has been going on as education and Christianization have advanced, until, in some instances, Indians and whites have become one.

XVIII.

THE OTOE MISSION.

The reservation of the Otoes was on the Platte River, some sixty miles west from the Iowas. Up to the closing of the work at Bellevue they were interested in that mission. Upon their removal to their reservation in 1855, the Indian Department agreed to establish a school especially for them. There had been, previous to this time, a missionary of another denomination with them for a time. Owing to their unsettled condition and nomadic habits but little had been accomplished. On this account also, their children had received but little benefit from the school at Bellevue. In 1856 the Foreign Board erected suitable buildings and opened a day school. Rev. D. A. Murdock with a corps of teachers was placed in charge. Some of the teachers were natives who had received their education in the school among the Iowas. "The Indians received the missionaries kindly, and listened to their instructions, but were unwilling to allow their children to attend the school." Only a very few of the children could be induced to attend, though the school was continued until 1858. In the following year the missionaries withdrew and the mission was discontinued.

XIX.

THE KICKAPOO MISSION.

This tribe was very small in numbers, but was one of the most interesting in the group of tribes lying contiguous to the Iowas. They numbered only 227. In common with the other tribes holding that whole region, they had ceded to the United States Government all their reservation save sufficient for their own use. The public land was then thrown open to settlement, and the white people came in and settled upon it. These white settlers were like all other pioneers, "good, bad and indifferent," and as is generally the case, the "bad" seemed to be the first to gain an influence over the Indians, while the protests of the "good" were made void because of the inaction of the "indifferent." In July of 1856, Rev. W. H. Honnell, with a farmer and a force of teachers, reached the field. Twenty boys were immediately entered upon the school records, but not one girl was allowed to attend. "The work was subjected to unexpected difficulties which greatly retarded progress. In addition to privations and hardships, the missionaries were forced to endure the want of confidence on the part of the Indians, and many petty annoyances from unprincipled white men. The Indians were ignorant, and had no just appreciation of the importance of education. They had been wronged, and were naturally suspicious. The unprincipled whites did all in their power to increase these suspicions and prejudices. As these adverse influences continued to exist in full force, and there seemed no prospect of overcoming them, the Board resolved to discontinue the school and close the mission, which was done in June, 1860." This summing up of the situation among the Kickapoos might well be applied to many a mission whose closing seemed to prove the truth of the statement so often made, even by Christians, that "missions are a failure." But it places the responsibility where it belongs. First, Indians wronged by white men; second,

Indians' prejudices played upon by these same white men; and, as a consequence, those whose only aim was the salvation and advancement of the Indians were made to suffer, and their work, to all human appearances, brought to naught. But "no word shall fall to the ground." God directs, and in after time we are permitted to see the fruits. No Indian mission was ever a failure; and no missionary has failed to accomplish God's purposes when he faithfully prosecuted that work, though derided by the world and called in question by the Church.

XX.

THE OMAHA MISSION.

In 1855 the Omahas and Otoes made a new treaty, by which they ceded to the Government a large part of their lands. The Otoes, as we have seen, removed to their reservation on the Platte river, in Nebraska, and the Omahas selected as their future home a reservation on the Missouri river, about seventy-five miles above the present city of Omaha. The land, 640 acres, occupied for the mission at Bellevue, was sold. The proceeds, according to stipulation, were to be used "to promote the cause of education and religion among the Indian tribes in that region of the country." At once a new station was opened on the reservation, called Blackbird Hills. Rev. William Hamilton was placed in charge. A location for a boarding school was selected near the Omaha Agency on the Missouri River, and buildings were at once erected. Father Hamilton was obliged to retire from the mission in 1857 on account of ill health. He was succeeded by Rev. Charles Sturgis, M.D., and wife. Dr. Sturgis brought with him to the work twelve teachers and assistants, four of whom were natives educated in the schools of the Board. Forty-three scholars were enrolled at once. The experiment of a "mission farm" was again tried, and this time it was a success.

About the same time the Blackbird Hills Church was organized.

The work, both in the mission and the school, continued with varying success for ten years. In 1869 the lands of the Indians were allotted to them in severalty. In consequence of this transaction the funds appropriated out of the Indian annuities for school purposes were withdrawn, and the boarding department was closed. Seven day schools were opened at different points on the reservation. Father Hamilton had returned to the mission in 1867, and from that time a deeper interest in religious things was felt by the Indians, and in 1869 there were a number of additions to the church. From this time on the mission was subjected to various changes. By an arrangement entered into by the Government, whereby different tribes were assigned to the different denominations, the Omahas were allotted to the Friends. This arrangement did not prove satisfactory to the Indians. At the request of the tribe, the Government agreed to appropriate funds for the boarding department of the school, and it came back to the Board again. In the meantime the Government had erected and equipped buildings and opened an industrial school for boys on the reservation, and the mission school became a girls' school. The school was conducted on this plan until 1890, when that whole mission was transferred by the General Assembly to the Board of Home Missions.

Mr. and Mrs. W. K. Morris, so long connected with the Good Will Mission, were placed in charge. The buildings were put in repair and the work undertaken with zeal and energy. The "Home" was soon filled to its utmost capacity, and, in view of the fact that the equipment was wholly inadequate, a good degree of success was attained. The Indians began to manifest a new interest in the work. Especially was this true of the Christians among them. Although the Government school admitted girls, and the teachers were most competent and entirely in sympathy with the people in their wish to have their children

trained in Christian principles, it was still true that the pupils could not, according to the laws of the United States and the rules governing schools under the Indian Department, receive that instruction to a degree which would satisfy Christian parents and insure the best results. Therefore the people made overtures to the Woman's Board to enlarge their facilities and increase their teaching force so as to accommodate a larger number of their daughters. Upon investigation it was found that the buildings had so far gone to decay that it would be impossible to refit and restore them so as to make them available. However, temporary repairs were made and the work continued. At once negotiations were entered into between the Board and the Indians having in view the selection of a new location and the erection of buildings. The old site was among the hills near the Missouri River, and therefore most difficult of access to the large majority of the Indians who had made their home further to the west on the more fertile lands. A new and very desirable location was found near the center of the reservation. In view of the fact that the Board agreed to relinquish all claims to the old site (640 acres), provided the nation would donate 160 acres at the new location, the Indians unanimously voted to transfer to the Board the land selected, giving a clear title to the same. The work of securing funds for the erection of the buildings, to cost not less than $7,000, was at once undertaken. The whole plan was laid before the Church, which at once appealed strongly to the friends of these people, and the funds were forthcoming. Suddenly, however, there came a stay in the proceedings, in the shape of a refusal of the Indian Commissioner to approve and Congress to pass an act authorizing the transfer of the land at the new site to the Board in fee simple. This move seemed very unpropitious at the time and created great distress among the Indians and friends of the enterprise. The immediate result was to cripple the work of the school, and to discourage its friends. Efforts were made to secure from the

Government title to the land, but all to no pu
pose. This made it necessary to close the schoo
temporarily it was hoped, but it has proved to b
permanent.

The mission work, however, goes on. Rev. Wi
liam A. Galt, fresh from the theological seminary
with his accomplished young wife, went directly to th
field and took up their residence at the Agency. The
at once undertook the work and soon won the love an
confidence of the people. Such material as was se
viceable in the old building was made use of in enlar
ing the manse, and making it more comfortable an
convenient. The two churches, Blackbird Hills an
Bethlehem, have had a steady growth since Mr. Ga
took charge, and in 1898 numbered forty-nine member

THE WINNEBAGO MISSION.

XXI.

The history of the Winnebagoes is intensely inte
esting. They lived for a long time in Minnesota.
good work had been done among them by the Cumbe
land Presbyterian Church. They were partly civ
ized, and their changed manner of life excited the wa
like Sioux, who drove them from their reservatio
For some time they dwelt in an unsettled condition
the Omaha Reservation. An amicable adjustment w
arrived at and they became possessors of land to t
north of and adjoining the Omahas. Their numb
did not exceed 1,300. They were cordial and frank
their manner, manly and brave in action, and show
considerable Christian spirit in life. A few could rea
and they were generally anxious that their childr
should be educated. Hence they petitioned the Go
ernment to establish schools among them. The F
eign Board became very much interested in them, a

in 1868 Rev. Joseph Wilson was commissioned and sent to the field. He was most kindly received and the work opened very promisingly. After a full year spent on the field, Mr. Wilson felt it his duty to work among the white people, and gave up the mission. Owing to the withdrawal of Mr. Wilson, and to the fact that the Friends were making an effort to provide for their religious training and secular education, nothing further was done at that time. In 1881, following upon the agreement made between the Government and the Winnebagoes, the Friends withdrew, and the Board appointed Rev. S. N. D. Martin and wife and reopened the mission. "In 1889 Rev. Mr. Martin and his wife withdrew from the mission work. Mr. Martin labored long among this people without seeing many signs of success; but his sowing was not in vain. He was a living witness to these people that there was a type of manhood in him that was not in them. They saw that he lived as he preached that they should live." Even an Indian cannot resist, effectually and for a long time, the silent, powerful influence of a godly life and a Christlike example. The future of the mission proved this in their case.

Upon the withdrawal of Mr. and Mrs. Martin, Rev. William T. Findlay took charge of the field. Soon an interest was created and the work of providing a house of worship was undertaken. The building when completed cost about $1,600, and has been a great help to the work. The mission came to the Home Board in 1892, and has been under the efficient supervision of Mr. Findlay up to the present time. There are many hindrances to success. One is the close proximity of the white settlements and the consequent introduction of liquor among the people. The other is the custom of renting the lands to white tenants and the tendency of the Indian to adopt the manners and customs of these renters. The work of Mr. Findlay is telling happily upon the tribe in many ways, and they are learning the worth of Christianity.

MISSION TO THE UTES.

XXII.

IGNACIO.

This is the "Little Benjamin" of the flock. Utes were settled upon a reservation in the southw ern part of Colorado and running out near or Utah. They are a strange but very interesting peo No missionaries have ever had any perceptible ef upon them. They have steadily resisted all effort educate their children. During the past fifty y they have come in contact with the Mormons. As religion of the Latter Day Saints allowed them many wives as they desired and did not restrict th in their immorality in the least, nor inculcate hone but rather encouraged them in all forms of vice iniquity, many claim to be "good Mormons." It in the disguise of Ute Indians that the Saints, un command of Lee, massacred the emigrants to Cali nia at Mountain Meadow, near St. George, Utah, s ing a thrill of horror through the whole country. I ing the continuance of the Indian school at A querque, N. M., into which were gathered chil from so many different tribes, one Ute boy found way there. Apparently he was wholly indifferent t religious instruction. However, as time went on, A. J. Rodriguez, a native Mexican evangelist, in of his missionary journeys visited the Utes. He c speak a little Ute and some of the Utes could spea little Spanish, and one man was found who could sp a little better English—the Albuquerque boy it pro to be—and so Mr. Rodriguez preached to them blessed gospel of the Son of God. They gave g heed, and soon a church was organized, partly Mex and partly Indian. Three Utes, one of whom was former pupil at Albuquerque, became members. I

strange God's providences! How wonderful in council! No word falls to the ground! Recently, upon a visit of the Mexican missionary to the field, nineteen more Utes were baptized. So the work goes on.

MISSIONS IN THE SOUTH AND SOUTHWEST.

XXIII.

We have seen how the work originated among the Catawbas in South Carolina, and the Cherokees in Tennessee, early in the century, and the success of the missionaries, especially among the latter. It will not be expedient to trace the causes which led to the removal of the five tribes, or nations, to the Indian Territory. The story is a long and sad one. It is enough to say that the Indian wars which occurred in connection with the Revolution and the war with England in 1812 had much to do with it. The faithfulness of the missionaries (Revs. Kingsbury, Washburn and others) caused some of them to be imprisoned by the Government for a time. When the Cherokees removed, which many of them did voluntarily, these missionaries came with them to their new home. One after another of the tribes came until the settlement was made complete upon the expulsion of the Seminoles from Florida and their removal to Indian Territory in 1832.

The "Five Civilized Tribes," as known to history, are the Cherokees, Choctaws, Creeks, Chickasaws and Seminoles. In addition to these, numerous other tribes and bands were afterwards sent to Indian Territory by the Government. The Choctaws occupied an extensive tract lying in the southeast corner of the Indian Territory. Immediately to the west of them were the Chickasaws, and still to the west the Kiowas, the Comanches, the Arapahoes and the Cheyennes. In the northeast corner of the Territory, and touching the Choctaws on the south, were the Cherokees. In ad-

dition to this vast tract they owned the "strip" runn
along the entire south line of Kansas, as an outlet
which they might pass to the western hunting grou
without disturbing other tribes. West from the Ch
kees were the Creeks, the Seminoles, the Osages,
Sacs and Foxes, and numerous other bands. Th
have been, at different periods, no less than twenty
nations, tribes and bands, numbering upwards
seventy-six thousand souls all told, who have occu
homes in what are now known as Indian and Oklah
Territories.

Missions were opened among the tribes very s
after their removal to this land. Many of them
not forgotten the great kindness which had been sh
them by the missionaries in their old homes, and du
the dark days of the war. They had never lost he
but showed a willingness to learn and adopt Ch
tian ways of living, notwithstanding what they
suffered at the hands of the white people and the
justice done them by the Government. Howe
much prejudice had to be overcome and a great dea
opposition met before the work of the missiona
was fully appreciated. As time went on, one sta
after another was successfully opened; one victory a
another over prejudice and opposition was gai
and one missionary after another sealed his devo
to the people with his life, until the whole land
open to the gospel. Many converts were mad
number of churches organized, numerous sch
were thronged with children and youth, and r
progress toward civilization and Christianization
realized, when, suddenly, the whole land was rent
torn by the horrors of Civil War. Mission stat
were abandoned; the people divided between North
South; churches, school-houses and missionaries' ho
were burned; and practically the whole work cam
naught.

After the close of the war, and passions had coo
the Indians began to clamor for missionaries ag
The work was resumed, although under most unfa

able conditions. Indian Territory had become a refuge for all sorts of criminals, and the youth were subjected to all manner of evil influences. At times lawlessness was rampant, and murder and rapine abounded. Yet faithful missionary preachers and teachers went forward with the work until God crowned their efforts with marvelous success.

It now remains to give in detail, as far as practicable, the work undertaken and results attained by the planting of missions, the opening of boarding and industrial schools and the establishing and conducting of day schools among these people. This narrative, from want of space and from lack of definite information, must necessarily be very imperfect.

THE CHOCTAW MISSION.

XXIV.

The mission to the Choctaws was begun in 1818 by the American Board in Mississippi. Rev. Cyrus Kingsbury and Mr. Lorens S. Williams, with their wives, were the first missionaries. The purpose of the Board was to "make them English in language, civilized in habits and Christian in religion." Several boarding schools were established. For their support the Choctaw Nation contributed liberally, and the United States Government made small appropriations, and Christian people were looked to for the remainder. The work was begun under most favorable auspices, and carried on successfully, the Indians making rapid progress, when, suddenly, it was brought to a standstill by the removal of the nation to Indian Territory. Their missionaries and teachers followed them to their new home, and at once proceeded to open schools and missions among them. So successful was the work that "by 1843 the number of communicants in the churches reached 471, a greater number than in any other mission

of the Board, except that in the Sandwich Islands." About 1842, the Board planned to open four boarding schools, each to accommodate twenty-four pupils. These were Stockbridge, Wheelock, Pine Ridge and Good Water. For the support of these schools the nation appropriated about one-third of the cost of their maintenance out of the national treasury. This work was continued, with varying success, until 1859, when the American Board withdrew from the field. The whole Territory then came under the Board of Foreign Missions and the work was continued until the breaking out of the Civil War, which closed all missionary effort for the time. After the close of the war the Southern Presbyterian Church took up the work, and the Foreign Board entered the field a little later.

XXV.

SPENCER ACADEMY.

At an early day the United States Government established a school for boys called the "Dick Johnson" School, which was supported by funds drawn from the national treasury. About 1842, the $6,000 annually appropriated for the support of this school was turned over to the Choctaws. With it they established Spencer Academy for boys. After a very unsatisfactory experience of several years in managing it themselves, the Indians applied to the American Board for help. This was declined, and the nation was referred to the Presbyterian Board of Foreign Missions. After carefully considering the matter, the offer was accepted and the school passed into their hands. A very successful work was accomplished until 1861, when, on account of the war excitement, the work was discontinued. The Southern Presbyterian Church took the work during the war, and conducted it with varying success until about 1880, when the school once more came into the hands of the

Foreign Board. It was at once removed to a new and better location some twenty-five or thirty miles to the west, new buildings were erected, the farm equipped and the work prosecuted with vigor and success. Soon after the organization of the Woman's Home Board, this important school was transferred to their care. The Choctaw Nation has always shown a lively interest in their boys' training school, and while it was under the Home Board appropriated out of their national funds $10,000 annually towards its support. The teachers were selected by the Woman's Board, salaries were guaranteed, and the work placed on a thoroughly Christian basis. Great earnestness was manifested and efficiency shown by the boys, both in their studies and industries, and many converts were made during the nearly ten years it remained under the care of the Woman's Board. Such advancement had been made by the Choctaws in governmental and educational matters, that in 1884 the school was turned over to the nation. It has since been and is now, supported by the nation, and many of the teachers are selected from their own people, some of whom have been either wholly or partly educated in our Presbyterian mission schools. The school is fairly well conducted and moderately prosperous. It accommodates 100 boys, and some of their graduates are able to enter the Freshman class in Henry Kendall College. Many of the leading men of the nation to-day received their education at Spencer. During all these years, covering so many changes in conduct, so much of war and commotion, those in charge always most faithfully held forth the Word of Life, and the Christian influence of Spencer Academy has been recognized throughout the whole country.

Of those who were at one time connected with this work, and who have gone on before, are Rev. Cyrus Kingsbury and wife, Mr. Lorens S. Williams and wife, Rev. Alfred Wright and Rev. Cyrus Byington. One who remains and from whom many of the foregoing facts were obtained is Rev. John Edwards, now of California.

XXVI.

WHEELOCK SEMINARY.

As a companion to Spencer Academy for boys, there is Wheelock Seminary for girls. This school is located further to the east, and not far from the Texas line on the south. When, in 1882, the Southern Church relinquished Spencer Academy and buildings were erected at the new location, the nation appealed to the Board of Home Missions to establish an orphan school for boys and girls at Old Spencer. Soon after this work was undertaken, it was discovered that the old buildings were in such condition that it would be impossible to make them permanently habitable. Hence, the Choctaw Council, in 1883, decided to establish another orphan school, exclusively for boys, at Armstrong, place it in charge of the Southern Presbyterian Church, remove the school to Wheelock, erect new buildings, and increase the attendance to sixty, making it exclusively a girls' school. During the summer of 1884 the buildings were completed and the school transferred. Soon the full number of orphan girls, many of them made such by the murder of parents, were received and the work, thus enlarged, went forward most encouragingly. The Bible became a text-book. Its truths were not only taught, but illustrated by the lives of the Christian teachers. A great many of the girls were early brought to Christ. Upon the completion of the course of study in the seminary, some of them were sent to higher institutions of learning in the States, from which they graduated with credit to themselves. Many Christian homes in the Choctaw Nation are presided over by mothers who at one time found a home at Wheelock, and thus learned of Christ, as well as received instruction in the management and care of a Christian home. During the time the Home Board had control of this school, the National Council appropriated sufficient funds from their treasury to feed, clothe and otherwise

care for the girls, the Woman's Board providing the teachers and paying their salaries. In 1894, by act of the council, the control of the school passed out of the hands of the Home Board and the entire expense was assumed and management undertaken by the nation.

Of those who have been connected with Wheelock Seminary, we can only mention the names of Mr. W. B. Robe and his wife, who were the first superintendent and matron. By their energy and zeal, the school from the very beginning became noted for the perfection of its organization and thoroughness of its discipline. The entire home and school life was pervaded with a Christian spirit, and the instruction given in all departments was of a high order. Wheelock was emphatically, while under their control, Christian. As it began, so it continued, until it passed out of the hands of the Board into those of the nation.

XXVII.

ATOKA.

In 1880, Rev. Alexander Reed applied to the Southern Presbyterian Church to send him to the Choctaw people to open a mission. His application was declined, but he was referred to the Home Board. He was at once commissioned and sent to Atoka, where he established headquarters. Then began that wonderful work which, under the Board of Home Missions, directed by the sainted Dr. Timothy Hill, has brought so much of light and knowledge and salvation to the whole of the Indian Territory. A boarding and day school was established at Atoka in 1887. It was, at once, a great success. During the seven years of its existence, it greatly strengthened the little church which, practically, grew out of it. The incoming of many white people, and the organization of a school by the Methodist Church, made the school unnecessary, and it was closed. The little church remains, in which services are regularly held, and the people are well supplied with school privileges.

XXVIII.

CADDO.

A school was opened in 1887. A neat and commodious chapel-school-house was erected. A church was organized soon thereafter and preaching supplied by a missionary of the Home Board. It was discovered after several years of very successful work that the adherents of the Southern Presbyterian Church were largely in the majority in the vicinity, and as that Church could supply the preaching much more conveniently than could the Home Board, an understanding was soon reached and the field was turned over to them, they purchasing the building. This transfer was made in 1897.

XXIX.

LEHIGH.

A day school was established in 1888. A church organization soon followed. The Board continued the school until 1894, when it was transferred to private parties, and has since been conducted successfully, the Board allowing the free use of the school building for the purpose.

XXX.

McALESTER.

A day school was established at McAlester in 1886. It rapidly grew in interest, efficiency and the confidence of the people until three teachers were required. Grounds were given and funds in considerable amount were subscribed by the people for the erection of the buildings,

and friends of the cause contributed liberally through the Woman's Board, so that after a few years the plant consisted of a beautiful three-room school-house, a comfortable house of worship, and a neat, well arranged manse. After ten years of most successful work, the people became strong enough to maintain the school without aid from the Woman's Board, sufficient funds being collected from the patrons in tuition to pay the salaries of the principal teacher and two assistants. The home missionary on the field is nominally superintendent, and hence the school, though in private hands and self-supporting, is strictly a Christian school, and recognized by the community as Presbyterian.

XXXI.

SAN BOIS.

At San Bois, a rural district, a day school was opened in 1891. A little help was given the people in erecting and equipping the chapel-school-house, and two teachers were provided whose salaries were paid in part by the national school board. After four years of encouraging work, our teachers were withdrawn, the people having secured an excellent Presbyterian gentleman and his wife to take up the work, the whole expense being met out of the public school funds, supplemented by tuition.

A number of missions were opened and schools started at several other places which have either been abandoned or transferred to other points, or have grown into churches. The Minutes of the General Assembly for 1898 reports Choctaw Presbytery as composed of twenty-eight churches, in charge of ten ministers. Some of these churches are distinctively white churches. The Territory is rapidly filling up with white people, and towns and villages are springing into existence on all

hands; hence, some churches which were originally commenced as Indian churches, are of mixed membership, the whites or Indians predominating in proportion to the importance of the place. In some of the older settled communities, the people so intermarried that almost all trace of Indian blood is obliterated; but they are still Indians. Other churches, generally in the rural districts, are of pure blood. It is, therefore, exceedingly difficult to give an accurate statement of the number of Indian churches and communicants in the Choctaw Nation.

All the school work has now passed out of the hands of the Board. Almost without exception, the schools established by the Board have resulted in the organization of churches, and many of them are most successfully carried on, either by the Choctaw Nation, by the church or by private parties. The schools are by no means closed. The work accomplished among the Choctaws by the schools has been of the utmost importance. Without them many churches now in existence would not have been organized; many communities now having flourishing schools would have been left in ignorance, and the nation itself could not have reached the point of self-support. These schools, with their consecrated teachers, opened the way for the church, prepared the people for the missionary, and stimulated the nation to attempt the education of the children at its own expense. A great work has been accomplished among the Choctaws, for which God be praised!

THE CHICKASAW MISSION.

XXXII.

The Chickasaws occupy a reservation west of the Choctaws, and bordering on the Texas line. The mission arose out of a proposition of the United States Government to erect and equip buildings for a girls'

boarding school, and to furnish funds for its maintenance. This proposal was accepted by the Board of Foreign Missions in 1849, but the buildings were not completed until 1852, when the school was opened with forty scholars. The Indians at once manifested great interest in the school. The school, notwithstanding the frequent changes in teachers, made commendable progress. Hundreds of girls were educated there in all that would fit them for usefulness in their nation. The Board, in consequence of the Indians withdrawing their appropriations for its support, closed the work in 1860. In 1861 the mission was taken up by the Southern Presbyterian Church.

XXXIII.

WYNNEWOOD.

The Foreign Board never resumed work among the Chickasaws. In 1890 the Woman's Board opened a day school at Wynnewood and conducted it successfully for five years. During this time many children were given the advantages of a common English education. Services were also regularly maintained. The interest of the people grew to such a degree that the Board felt justified in withdrawing its support, as the people were able to conduct school at their own expense.

XXXIV.

PAUL'S VALLEY.

A second day school was organized at Paul's Valley in 1891. It was never very successful, as the white population increased so rapidly that they felt that they must have a school of their own. After several years,

in which much good was accomplished, notwithstanding the many difficulties attending its conduct, the teachers were withdrawn in 1895.

Prominent among the workers while under the Foreign Board were Rev. H. Balentine, Rev. A. M. Watson and wife, Rev. Allen Wright, a native, and Rev. C. H. Wilson and wife.

THE KIOWA MISSION

XXXV.

ANADARKO (MARY GREGORY MEMORIAL SCHOOL).

Lying to the west of the Chickasaws are the Kiowas. Contiguous to them are the Delawares, the Cheyennes, the Comanches, the Apaches and the Osages. These are all small bands, mere remnants of tribes. In order that the exact condition of the people might be ascertained, the Board sent representatives in the fall of 1887 to meet and confer with them. It then appeared that they were in great spiritual destitution, but manifested a desire for the Gospel. At this conference, among others present was Joshua Givin, a Kiowa, who had been educated at Carlisle. A plan was partly formed for the erection of a building at Fort Sill for the Comanches, but as this involved a considerable outlay of money, it was given up. Joshua Givin undertook and prosecuted work among the Kiowas until his death, which occurred very shortly afterwards. A day school was opened, but it proved not to meet the wants of the people. In 1891 it was determined to open a boarding school at Anadarko, Oklahoma Territory, and funds were raised for this purpose. In January, 1892, the first building was completed and school opened with twenty-two pupils in the "Home." The school was just beginning to rejoice in prosperity when in February, 1894, the "Home" burned to the

ground. It was rebuilt at once. Since the new building was completed the attendance has been increased, boys having been admitted on an equal footing with the girls, the teaching force added to and the work altogether greatly advanced. The school was named in honor of Mrs. Mary J. Gregory, whose sudden death at the Centennial missionary meetings threw great gloom over the Woman's Board. Rev. Silas V. Fait has had charge of the work from its beginning. Many of the girls have been converted, and two of the boys have consecrated themselves to the ministry, and are preparing for their life work. The main work of the school is to give the girls such training in household duties and the boys in farming as will fit them for the practical duties of life, and, above all, to bring them to a saving knowledge of Christ and train them for usefulness among their own people. The superintendent estimated the products of the farm in 1898 to be nearly $2,000.

THE CHEROKEE MISSION.

XXXVI.

The Cherokees originally had their home about the head waters of the Tennessee River, principally in Georgia. They became famous because of two renowned warriors—Oconostota, the king of the Cherokees, and Dragging-Canoe, the chief of the Chickamaugas—who, instigated by John Stuart, the agent of Lord Cornwallis, and led on by the brave Major Ferguson, brought terror to the early settlers west of the Apalachian Mountains. Previous to the Revolutionary War the Cherokees were peaceably inclined, and willingly sold land to settlers and gladly affiliated with them. As we have previously seen, the war stirred up the passions of men, and so divided the white population as to array Rebel and Tory in deadly hostility,

and caused the latter to affiliate with the Indians, and incite them to murder, assassination and rapine. In this mad rage they came in contact with Col. John Sevier (Chucky Jack, as he afterwards became known to the Cherokees) and his over-mountain men. Fierce were their conflicts, until Oct. 7th, 1780, when the signal victory at Kings Mountain was gained over Major Ferguson by these fearless Scotch-Irish mountaineers, which turned the tide of the Revolution and, for a time, quieted the Indians. After the close of the war missions were opened, but it soon became evident that there could be no peace while the Indians and whites remained in such close proximity. The gospel of peace had not yet had its legitimate effects upon either the early settlers or the natives, and they must needs be separated. Hence, voluntarily, some of the Cherokees removed westward, and later on others of them were sent across the Mississippi River by the United States Government. The old mission, afterwards made famous by one of the hardest fought battles of the Civil War (Missionary Ridge), was abandoned, and the missionaries followed their people to the Indian Territory.

XXXVII.

DWIGHT.

In November, 1819, Rev. Cephas Washburn and Rev. Alfred Finny, with their families, left the old mission at Brainard and started to the Cherokee country. The perils of the forest being so great—rains, swollen rivers, cold and storm—it became necessary for them to leave their families under the protection of friendly whites near the Mississippi River and complete their journey alone. They met in council the chiefs of the nation, arranged for the opening of a mission, and returned for their families. Mr. Washburn, on his journey, preached to a few settlers, July 4th, 1820, at a point

on the Arkansas River where now stands the city of Little Rock, the capital of the State. This was the first sermon ever preached, possibly, in the State, but certainly in its capital city. They returned with their families in safety. The site they selected for the mission was a beautiful one. It afterward proved to be unhealthful, in consequence of the overflow of the Salisas River, near which it was located. However, work was commenced at once, buildings were erected, and in the fall, school was opened under most favorable auspices. The mission was under the care of the American Board, as it had been in the old settlement. It was named in honor of Rev. Timothy Dwight, D.D., then President of Yale College. From that time on the Lord greatly blessed the mission. Mr. Washburn was a famous preacher, and equally noted as a superintendent of the school. Buildings were added and the number of teachers increased and more boarding pupils received until 1832, when the mission was joined by Rev. Dr. Henry Wilson, afterwards Secretary of the Board of Church Erection. There was a teaching force of some fourteen or fifteen, including preachers, teachers, matrons and industrial instructors, with over eighty boarding pupils. The farm was in successful operation, and a herd of cows furnished milk and butter while droves of pigs provided meat. The work continued in most successful operation until 1860, when conditions, politically, were such that the school was closed. The American Board never returned to the Territory. During the war some of the buildings were destroyed by fire, and the property went into private hands. In 1867, Rev. Timothy Hill, D.D., visited the place and wrote, "The 5th day of February, 1867, the writer of this article visited this spot, so full of interest to all who wish the welfare of the Cherokees. It was all desolation. Some of the buildings were standing, but the silence of death reigned there. Not an inhabitant was there. I saw but a single pane of glass in all the buildings. The yard was covered with scattered fragments of books, papers, letters and furniture.

Trees were springing up near the door, and a short distance away, near the stream, the canebrake was coming on the ground from which it had disappeared twenty years before." In July, 1884, Dr. Hill visited the location again, and wrote, "The appearance has greatly changed. The buildings are all gone but two. I visited the cemetery near by, where rests the dust of those who toiled for the good of the Indian. All is covered with a dense growth of trees and underbrush, like a primitive forest. I spied the inscriptions on the tombstones, wondering if others of equal consecration would ever come to take up the work they so nobly begun and carried on till death."

The attention of the Woman's Board was called to this mission by the letters of Dr. Hill. Dr. Wm. C. Roberts, Secretary of the Board of Home Missions, visited this sacred spot, and upon his return to the office stirred up the pure minds of the Church by way of remembrance. Friends came to the front, funds were secured, and a large, well-equipped building provided, and the school again opened in 1886. It aroused the Cherokees at once. They took on new life. Many of the former pupils had homes throughout the nation, and their daughters were sent to fill the halls. For ten years the work was most successfully conducted. Hundreds of Cherokee girls from all over the nation were there brought to Christ while being taught and trained in all household duties, and are now settled in their own homes and rearing Christian families. The church was greatly revived and strengthened, and "Old Dwight" once more became a mighty power in the salvation, the education and the civilization of the Cherokees. In 1895, after a series of sickly seasons, caused by the frequent overflow of the Salisas, which resulted in the breaking down of a number of teachers and the death of several pupils, the boarding department was removed to Tahlequah, the capital of the nation. The day school has, however, been continued, and meets the needs of the permanent settlers.

XXXVIII.

TAHLEQUAH.

At the capital of the Cherokee Nation a day school was established in 1883. It was well attended from the opening day. Many white people were living in Tahlequah, hence, the school was soon opened to their children, and the happy sight of Indian and white children sitting together on the benches, studying out of the same books and playing on the same grounds was an inspiration to the teachers. Pressure was brought to bear on the Woman's Board to establish a boarding department, which, a little later, was done. "Brooks Cottage" was built and soon filled with girls, and following this a "Home" was erected on a beautiful site overlooking the town, which would accommodate about fifty girls. Upon the opening of this department, the day school was abandoned and the work became purely that of a boarding and industrial school. The work had hardly gotten under way when the building was destroyed by fire. This seemed to be a calamity past comprehension and beyond recovery. Yet the Lord had better things in store for Tahlequah. The people showed their faith by their works and contributed liberally toward a larger and better arranged dormitory. This building was completed in 1894. At once it was crowded with girls eager for an education, and as anxious to be trained in home duties. In the meantime, the question of closing the boarding department at Dwight and transferring it to Tahlequah had been under discussion; this became an accomplished fact January 1st, 1896. The day and boarding school combined crowded the school-house to suffocation. Several times it had to be enlarged; and then the superintendent was obliged to hear the advanced classes in the sitting-room of the "Home," and the laundry was used for the primary department. Nevertheless, the work

was of a high order, and the school constantly grew in the favor of the people. In the midst of all this crowding came the burning of the school-house in the winter of 1897–'98. This seemed an overwhelming calamity. The three churches in the town, the Presbyterian, the Methodist and the Baptist, opened their doors, and, though widely separated, the buildings were filled with pupils. In the meantime the citizens rallied, and, by most liberal subscriptions, made it possible to erect a much larger, more commodious and better equipped school building than the old one, and the work has gone forward with increased success. One of the most encouraging features is the interest which has been aroused among the people, which shows itself in a substantial way by liberal contributions toward the erection of buildings and the support of the school. This school has also been an important factor in the growth of the church, which now worships in a beautiful building erected largely at the expense of the people. In 1898 the church reported eighty-seven members, a Sabbath school of 141 scholars, and $410 contributed to Home Missions, and $1,434 to all purposes. The Misses Miller, Armstrong, Loeb and Atwater deserve much credit for their faithful work in the early days of Tahlequah. Their Christian influence was most potent in the community. The school, since January 1st, 1896, when the boarding department of Dwight was attached to it, has been under the efficient management of Mr. Charles. A. Peterson, who was at that time transferred from Dwight.

XXXIX.

ELM SPRING.

In 1888 a mission was opened among the full-bloods at Elm Spring, about ten miles to the north of Tahlequah, which has developed into a unique work. At

the beginning there was erected a temporary building and school was opened with one teacher in charge. The school was enlarged by degrees as the people became acquainted with its work. In 1894 a very commodious chapel-school-house was erected at a point about one mile distant, where a manse had been built for the missionary and a little home for the teachers. In the meantime the teachers conceived the idea of admitting a few girls to their home, teaching them how to cook, care for their rooms and make their clothing, and allowing the parents to provide food and clothing for them. This work was committed to one of the teachers, and so encouraging has been the result that the "Home" has been enlarged to accommodate thirty or more pupils, and a limited number of boys are admitted with the girls. The boys provide the fuel, care for the buildings and do other work about the school, while the girls cook the food, care for the rooms and do the laundry work. It is a hopeful work. Early in 1898 a tornado swept over the country and wrecked the chapel. Books, desks and broken boards were scattered far and wide and the building was utterly destroyed. The storm had hardly abated when teachers and pupils began to collect out of the debris broken desks and torn books, and with these opened school in the teachers' sitting room, which had been willingly given up for the purpose. In these cramped quarters school was continued until the close of the year. Friends came to the rescue, and during the summer of 1898 a new chapel was erected, the Indians out of their poverty contributing liberally toward it. The school now enrolls thirty boarding and twenty day pupils, and is supplied with two class-room teachers and a matron. This one enterprise has done much toward encouraging the full-bloods, who are usually the poorest members of the tribe, and has strengthened the several churches in the surrounding country.

XL.

PARK HILL.

A school was established at Park Hill by the American Board about 1830. In 1835, Rev. L. A. Worcester, D.D., who had been a missionary in Georgia, imprisoned there by the State authorities for his heroic defense of the Indians, was practically driven from the State and came to the Indian Territory. After spending a brief time at Dwight, and later on attempting to establish a printing press at or near Grand River, he removed to Park Hill. This was in 1836. Dr. Worcester labored in this mission until his death in 1859. His daughter, Mrs. A. E. W. Robertson of Muskogee, was a teacher here until her marriage with Rev. W. S. Robertson in 1850, who was at Tuhlahassee among the Creeks. The work during all these years was very greatly blessed. The Civil War closed the work and almost obliterated all traces of it. In 1884 the Woman's Board opened a day school with Miss Bodine as teacher, and the work rapidly grew in interest and importance. A school-house was erected which was destroyed by fire in 1886, but was speedily rebuilt. A little "Home" was erected for the teachers, Miss Sallie S. Mathes having been sent to reinforce the mission, and the work has since gone forward with great encouragement. In the days previous to the Civil War, Park Hill was made famous by having connected with it, in addition to those already mentioned, such missionaries as Mr. Samuel Newton, the first teacher, Mrs. Potter (wife of Rev. William Potter of the Creek Porte Boarding School in the old nation), Miss Avery of Mt. Holyoke Seminary and D. Dwight Hitchcock. Of those who served the mission since its reopening under the Board of Home Missions in 1884 none deserve more credit than Miss M. McCarroll and Miss E. E. Mathes.

XLI.

FORT GIBSON.

A day school was opened at Fort Gibson in 1882, but was closed after one year's trial, and the teacher was sent to Tahlequah.

XLII.

MULDROW.

A day school was maintained for a time at Muldrow, but being a railroad town the village filled up quite rapidly with white people, and it was found advisable to turn the school over to private parties, which was done in 1892.

XLIII.

REDLAND.

A building was erected and school opened in this country district in 1888, and carried on until 1894, when the community took charge of it.

All these schools have served their purpose. Those that remain in existence are being conducted with the one paramount thought of winning the souls of the Indian children to Christ, and then training them for usefulness in the future. Those that have been closed, or given into the hands of the local church or turned over to the nation or placed in charge of individuals, did their work wisely and well at the time, and the Church can feel that the work is still going on successfully though not controlled by the Board. More and

more the Cherokee people are becoming civilized and Christianized; and more and more do they appreciate what has been done for them by the Church, both before and since the war, and they show their appreciation by their liberal contributions toward the erection and equipment of school buildings, their willingness to pay in part or in whole for the support of their sons and daughters while under the care of the teachers, and especially is this appreciation noticeable in the erection of houses of worship all through the nation, and in their gifts toward the support of their pastors. Great has been the advancement, especially since the war.

What has been accomplished at Dwight, Park Hill, Tahlequah, as well as at all other points at which schools and missions have been established and maintained by such men as Washburn, Worcester, and their equally consecrated and worthy helpers and successors, cannot be reckoned up in order, measured by figures nor told in words. A mighty uplift has been given to the whole nation. The mission and the school have been the means of making the Cherokees among the most civilized and Christian tribes of all the Indians in America. They are more nearly ready for citizenship and statehood than any other nation in the Indian Territory. Eternity alone will unfold the extent and reveal the glorious results which have come to the Cherokees, spiritually, by the lives lived, the instruction imparted, and the sacrifices made by these missionaries and teachers.

THE CREEK MISSION.

XLIV.

The Creeks had their homes in Alabama and Georgia. In 1837 they numbered about twenty thousand. In that year they were removed to Indian

Territory and given a beautiful reservation west of the Cherokees. In 1832 the American Board established missions among them, which were maintained until 1837, when, having been instigated thereto by white men, the Indians demanded of the United States Government that the missionaries be removed, which, according to agreement made by treaty, had to be done. For several years after coming to their new home the Indians appeared to be thoroughly disheartened, soured and disappointed, and made little effort toward self-support or self-government and seemed to be careless about self-improvement. They had no religious instruction until 1841, when Rev. R. M. Loughridge of the Presbytery of Tuscaloosa was commissioned to "visit them, and if the way be clear, to establish a mission." He bore with him letters to the chiefs from the War Department and the Board of Foreign Missions. In January, 1842, permission was given by the Council to establish a mission and open a school. In 1843, at Koweta, on the Arkansas River, a school was opened with six pupils. In 1845 a boarding school was opened and the number of pupils limited to twenty. By this time the Indians showed signs of recovering from their depressed spirits, and began to take on new life. So deeply did they become interested in this work that in 1848 they enlarged the building at Koweta so as to accommodate forty pupils, and erected another at Tullahassee, sixteen miles to the east of Koweta, much larger and capable of accommodating eighty pupils, and appropriated toward the support of these two schools out of the National Treasury, $6,000 annually. The school at Tullahassee soon received its full complement of forty boys and forty girls, various industries were introduced and great progress made, both mentally and spiritually, in the work. In 1861, under the efficient care of Mr. Loughridge and Dr. W. S. Robertson, the school reached its high-water mark, both in attendance and usefulness, with an enrollment of 121 pupils. Most of the Indians, however, in the fratricidal strife which was raging at that time, took sides with the

South, and all work was stopped and the missionaries withdrawn. These schools had been a great blessing to the Creek Nation, for in them many men and women had secured their education, and had been converted to Christ. Although the war was disastrous and many evil consequences followed it, yet the older Indians never forgot their teachers nor wholly lost their interest in religion and education, and those of them who survived the war were ready to welcome the missionaries when they returned.

After the close of the war the Foreign Board decided to reopen the mission. Rev. W. S. Robertson and wife were sent to the field in 1866. The school was at once reopened and filled to its utmost capacity with pupils. In 1880 the building was burned, and the school closed pending the erection of temporary buildings by the council. In 1882 the boarding department was removed to Wealaka and placed in charge of Rev. R. M. Loughridge and wife, who returned to the work in 1881. A great loss befell the mission in the death of Rev. W. S. Robertson, in 1881. Mr. Loughridge writes of him, "His whole heart seemed to be devoted to the education of the Indian youth, and he has done a good work which shows itself everywhere throughout the Creek Nation. His influence will doubtless be felt for generations to come." Mrs. Robertson remained with the mission until she had completed the translation of the New Testament into the Creek language, and was transferred to the Home Board in 1882. One of the peculiarities of this mission is that it is in the Seminole country, which will receive further mention when the work of the Home Board is considered, to which the whole mission was transferred in 1887.

XLV.

NUYAKA.

Immediately upon the entrance of the Home Board into the Creek country, overtures were made to it to

establish schools. Among the first to be taken up was Nuyaka. "By an order of the Council," says Mr. W. B. Robe, superintendent, "passed October 19th, 1882, two of our citizens, Rev. Thomas Perryman and Judge Napoleon B. Moore, were appointed and authorized to enter into a contract with the Woman's Executive Committee (Woman's Board) of the Presbyterian Church for the establishment of a mission school for the benefit of the full-blood Creek boys and girls, to be located in the western part of their nation. This agreement was duly made January 26th, 1893, Rev. Drs. Kendall and Wm C. Roberts acting for the Woman's Board, and agreeing to furnish a competent superintendent and such teachers as might be required, and to pay their salaries; 'and to receive, take charge of, feed, elevate, instruct in various kinds of farm and household labor, furnish comfortable bedding and medical attendance to such pupils as may be selected by the Board of Trustees.' On behalf of the Creek Nation it was covenanted to erect a suitable and substantial building or buildings for the school and to furnish $2,500 to aid in the erection of the same, and $500 for supplying it with furniture, and to make an annual appropriation of $70 per pupil. The Creek Nation paid the sum promised toward the erection and furnishing of the buildings, which was but a small part of the entire cost—about $15,000—the Woman's Board supplying the deficiency." The work was pushed rapidly to completion and the school opened in 1883. The original plant would only accommodate forty pupils, but new buildings were added later on and the whole equipment increased, so that eighty pupils can be accommodated comfortably in the school. The nation has faithfully kept to its contract, making an annual appropriation toward the support of the school, and the Woman's Board upon their part have supplied the very best of instruction, both in the class-room, in the "homes" and on the farm. The school was placed in charge of Mrs. Judge N. B. Moore, a daughter of Rev. W. S. Robertson, whose long and faithful labors at Park Hill, Tullahassee and Wealaka had so endeared

him to the Indians, and was marked from the very beginning for its success in all departments of its work. Miss Grace Robertson—now Mrs. Merriam of Chicago—and Miss Alice M. Robertson—now a professor in Henry Kendall College, Muskogee—were among the first teachers. The spiritual interests of the pupils were first considered in all the efforts of superintendent and teachers, and the many conversions among the boys and girls attest their faithfulness. Mr. W. B. Robe and wife became the superintendent and matron in 1892, and the work under them lost none of its efficiency. The whole history of the school has been one of faithfulness upon the part of instructors, and earnestness of purpose among the pupils. The blessing of God was upon the undertaking from the beginning. The work has told upon the whole western part of the nation, and especially among the full-bloods. As the boys and girls have grown into manhood and womanhood they have gone out Christian men and women, to establish Christian homes, and thus become centres of influence among their people. When God shall come to write up His record it will reveal that "this man (and this woman) were born there."

XLVI.

RED FORK.

This little village is located near the Arkansas River to the north of Nuyaka. A mission school was opened in 1884. Out of this work of the day school has come a little church organization with a neat chapel-school-house and a home for the teacher. The Woman's Board withdrew their teacher in 1894, but the school has continued in operation since. Red Fork is one of the points touched by the railroad, hence the population is rapidly being changed.

XLVII.

TULSA.

In 1894, a private school was opened on faith by Mrs. W. P. Haworth and Miss Ida Stephens in Tulsa. In an article written by Mrs. J. M. Hall she says: "In the fall of 1885 the school was taken by the Home Board and established with Mrs. Stonecipher and Miss Stephens as teachers. At that time there were only a handful of pupils, who were very irregular in attendance. The school has steadily increased in numbers and interest. The work, though at times very discouraging, has been a great blessing to this part of the country. The Bible has been read and studied daily since the school was first organized; consequently large numbers of the pupils in this part of the Territory are more familiar with the word of God than the average citizen of towns and cities of the States who have all the privileges and advantages of public schools, sabbath schools, churches, etc. While it has not been the policy of the Board of Home Missions to establish schools for white children, yet a very large per cent. of the children in Indian Territory are white, whose parents are, in many instances, too poor to pay tuition. These children have more force of character than the Indians, consequently when uneducated they are a dangerous element in any community. Christian education has accomplished wonders with both races of people. Having the white children in the school has aided the teachers very materially. The Indians learn the English much more quickly from associating with white children than they do from the teachers. Our school has been the means of educating and fitting our youth for the responsible positions of life. Many of the older pupils are engaged in business of various kinds, and have homes in Tulsa and vicinity, while others have been encouraged to prosecute their studies in colleges

and academies within the Territory or in the States." We have quoted at length from this article both because of its historical accuracy and its clear statements of actual conditions prevailing in Indian Territory which justified the Board in admitting to their Indian mission schools the children of white people living among the natives. The school stands so high in the estimation of the people that since 1896 they have paid the salaries of the assistant teachers, taken care of the necessary current expenses, have added improvements to the chapel-school-house in which the church holds services, at a cost of several hundred dollars, and are now (1898) preparing to erect a house of worship largely at their own cost, and hope to become self-supporting in another year.

XLVIII.

MUSKOGEE (HENRY KENDALL COLLEGE).

In November, 1882, in the parsonage of the Home missionary, Rev. L. A. Sanson, a day school was opened with Miss Fulton and Miss Sanson as teachers, followed the next year by Miss Rose Steed. The blessing of God rested upon it in a peculiar manner from the very outset. The school was exclusively for Indian girls. It was not long before the little home was overflowing with pupils eager for an education, as well as anxious to be trained in household duties. From the beginning the Bible was made the one book and daily instruction was given in its precious truths. Thus the foundation was laid broad and deep, and the superstructure has grown in strength and beauty ever since. Two years after the opening Miss Alice M. Robertson was placed in charge. The interest in the school grew so rapidly among the people, and the demands were so great that a new and more commodious building was required. This was provided for by a personal friend of

the principal, and named the Minerva Home, in honor of a sister of the donor. "Here the older girls, averaging sixteen years of age, learned, in addition to their usual school-room work, the arts of cooking, sewing, dressmaking and housework in general; so that at their closing exhibitions, light, snowy bread and rolls, and all sorts of cookery, canned fruits, pickles and jellies vied with skillful patching, darning, mending and making of various kinds of garments and even 'fancy work,' (materials and patterns being furnished by Eastern friends) much of which would do credit to a 'Woman's Exchange.'" The development of the school, both in the Home and the class room, was so rapid that it became necessary to erect a building for class-room work exclusively, which was accomplished and the new building opened in 1892. During all this time there had been admitted to the school none but girls. The boys were running wild, and parents were clamoring to have them admitted. Hence the doors were thrown open and boys admitted as day pupils. This made it necessary to enlarge the teaching force and advance the grade of instruction. In 1893, the Cherokee National Council made overtures to the Board of Home Missions to establish a college within the bounds of the nation, proposing to give, under certain conditions, the buildings and grounds at Fort Gibson, this property having been abandoned by the United States Government. An agent of the Board, in company with Dr. M. F. Williams, then pastor at Muskogee, visited Fort Gibson in November of that year, carefully inspected the buildings, and made an estimate of the cost of repairs, equipment and necessary expense of maintenance. In consultation with Dr. Williams, Rev. S. E. Henry of Fort Gibson, and Rev. W. R. King, then pastor of the church at Tahlequah,—afterward President of Henry Kendall College,—it was agreed that a report should be made to the Board that, "inasmuch as Muskogee was centrally located, easy of access to all the five civilized tribes, and as the school already had a wide reputation for its efficiency

and held the confidence of the leading men of several of the nations; and further, as the additional expense of maintenance would be very limited, that a college department be added to the Muskogee school." The report was made to the Woman's Board accordingly. They heartily endorsed the plan and recommended the same to the Board for its approval, which, after carefully considering all the circumstances connected therewith, unanimously adopted the recommendations of the Woman's Board and named the institution Henry Kendall College, in honor of the "Hero of Home Missions." This action was not taken, however, until after full correspondence was had with the Board of Aid for Colleges and Academies, under whose care it would most naturally have come. In the fall of 1894, Mr. W. A. Caldwell, superintendent at Spencer, was transferred to Muskogee and became the first president. Under his efficient management, assisted by a consecrated band of competent instructors, the college at once bounded into success. The school building was enlarged to double its capacity and the dormitories greatly improved at an expense of several hundred dollars, the funds for which were generously provided by the citizens of the town. Later, a dormitory was erected for the boys, the larger part of the cost of which was met from the receipts of the college. President Caldwell retired in 1896 and Rev. W. R. King was chosen as his successor. The college has won the confidence of the people of Muskogee, and it has secured the patronage of all the tribes. The Synod of Indian Territory, comprising that Territory and Oklahoma Territory, has adopted Henry Kendall College as the Synodical college. Not only has the spiritual work and the class-room work been of a high order since the beginning, but financial obligations have not been ignored. The Indians were taught that it was their privilege and duty to contribute toward the education of their children. Hence the income from tuition and boarding expenses has gradually increased in amount until it reached nearly $8,000 in 1898. The work of the

college has been greatly crippled for want of room. The increase of population of the town caused the campus to be cut up by running a street through the centre, separating the "Homes" from the school building. Business encroached also upon the space, and the plant became too "straitened." A beautiful site, just out of town, comprising twenty-three acres, was offered as a gift, provided the Board would remove the college to it. The proposition was accepted and the president was authorized to sell the entire plant in the town and to erect suitable buildings on the new site. With him were associated, as an advisory committee, five gentlemen, citizens of the town and nation, who were empowered to complete the removal. Five buildings in all, a college building proper, with its well ordered chapel, class and scientific rooms, etc., two commodious dormitories, so arranged as to become wings when the main buildings are erected, a dining hall and president's house were projected. Their construction was put under way at once, the advisory committee assuming all responsibility for cost beyond the amount received from the sale of the old plant, and were so far completed as to be ready for occupancy September 15th, 1898, when the school year began. The total cost of these new buildings was nearly $20,000. As at the beginning, in 1882, the entire work was dedicated to "Higher Christian Education." Henry Kendall College is the culmination of the work undertaken early in the history of Indian Territory by Washburn, Kingsbury, Loughridge, Robertson, Ramsey, and their worthy co-laborers and successors, and stands as a memorial to their faith in God and belief in the truth that the Indian could be Christianized, civilized, and made worthy, patriotic citizens. This work has "come up through great tribulation," but God has finally "crowned it with glory."

THE SEMINOLE MISSION.

XLIX.

The Seminole Indians, originally from Flori
were removed by the Government to the Indian Te
tory in 1832. Being of the same language as
Creeks, they were settled on the Creek Reservati
Hence it is, that in the accounts given of mission w
in the Territory, Creek and Seminole missions are of
confused.

The Foreign Board desired to establish a miss
among the Seminoles as early as 1845. Mr. Lou
ridge of the Creek Mission visited them for that p
pose. By some he was welcomed; by others oppos
"We do not want the ways of the white man, such
schools, preaching, fiddle-dancing, card-playing a
the like," said the opposers. However, in 1848 R
John Lilley was sent to them as missionary, a
an educated, pious Seminole, John Bemo by name, w
employed. Oak Ridge, about one hundred miles fr
Tullahassee, was selected as the best point at which
commence the work. A school was opened, and
1854 a church was organized. In 1859, by treaty
tween the United States and the Creeks, a separ
territory or reservation, to the west of the Creeks, w
set aside for the Seminoles. From that time w
among them was most interesting and successf
Rev. J. Ross Ramsey went with them to their n
home, and because of his former experience and gr
tact was enabled to accomplish much good amo
them.

L.

WEALAKA.

We have seen how the boarding department of
Tullahassee school was transferred to Wealaka
1882. After a few years of successful work the wh
was transferred to the Home Board in 1887. T

school was continued, and most excellent work accomplished until, by desire of the National Council, it was given over to the Baptist Church, having been first made a girls' school exclusively.

LI.

MEKESUKEY.

Buildings were erected at the expense of the nation, and at the same time that Wealaka was made a girls' school the decision was rendered that Mekesukey should be a boys' boarding and industrial school. The Home Board was asked by the nation to take charge in 1889, the nation making an appropriation sufficient to pay the entire expense connected with the school save teachers' salaries, which were paid by the Woman's Board. This arrangement continued in force until July, 1896, when the nation assumed the entire expense, at the same time retaining our superintendent and force of teachers.

LII.

WEWOKA.

At Wewoka Rev. J. Ross Ramsey established the new mission upon the arrival of the Seminoles at their new home. A church was organized out of the members of the Oak Hill Church, and a school was established. This was continued until 1894, when the pupils and teachers were transferred to Nuyaka.

The names of Loughridge, Robertson, Ramsey and others will never cease to be held in reverence by the Seminoles as well as by the Creeks. It was because of the faith and self-sacrificing efforts of these men, their devoted wives and equally consecrated associates and successors, that the gospel was preached and schools

established among this people, making possible their salvation and advancement to their present state of Christianity and civilization.

It will be noted that but little has been said in the preceding pages about missionaries and churches aside from those connected with the schools. Although the school work was most important, educating the youth, and stimulating them to seek after better things, and encouraging the older people to receive the gospel, yet the missionaries, both foreign and native, scattered throughout the five nations, did a most successful and glorious work in winning converts, organizing churches and erecting houses of worship and training the people to live according to Christian ways. It is impossible to trace out all this work, and to give the result in figures. Many churches all over the Indian Territory that were organized as Indian churches, are now almost, if not entirely, composed of white communicants. Many of these churches have a mixed membership; but few remain distinctively Indian, and these are located on the borders of the Territory, or away from the lines of railroads which now pierce the Indian country in almost every direction. The work has gone on from one decade to another, ever changing with the years and ever striving to meet, with the same sweet "Gospel of the Son of God," the changing conditions of both native and white population. It has had its influence in moulding the thought and regulating the life of the people wherever it has gone, and the hope and confidence of the Woman's Home Board is that they will be permitted to continue to aid in the unfolding of the future of the Indians until we all become alike, "one in Christ." For whatever of success they have attained in their efforts toward the salvation and elevation of the Indians in the Territory they render grateful thanks to God, and take courage for the future.

There are now (1898) four Presbyteries in Indian Territory, namely: Choctaw, Cimarron, Kiamichi and

Sequoyah. They number forty ministers and seventy-eight churches, with 2,519 communicants. Of the ministers, three are native Choctaws, one Cherokee, two Seminoles and one Creek In addition to these there are one licentiate and four interpreters.

The foregoing account has not included work done among the Indians in Indian Territory by other denominations, save the Presbyterian Church South.

As has been previously stated, up to 1837, at which time the Foreign Board was organized, the greater part of the Presbyterian work was done through the American Board. It will be noticed that immediately upon the organization of the Foreign Board the American Board began to withdraw from the field, and at the breaking out of the Civil War closed their work entirely. Hence, the work was largely Presbyterian. The Southern Presbyterian Church has continued in the field and has accomplished great results by her missions and schools. These nations themselves have each conducted schools of their own, but not with the most encouraging results, as politics has played too great a part in the selection of superintendents, and favoritism has been too much shown in the choice of teachers. The work of the various denominations has acted as a stimulus to the national schools, and they are better in consequence of the high standard set before them. When a Territory shall be organized and citizenship granted to the people, and land allotted in severalty, so that both Indians and whites can have rights before the law, they will be in a position to quickly put into successful operation an excellent public school system.

MISSIONS IN NEW MEXICO.

LIII.

There are about 29,000 Indians connected with the different agencies in New Mexico. The Navajoes and Pueblos—village dwellers—together number 17,000,

and among them missionaries have gone and much good has been accomplished. Rev. J. M. Roberts opened a mission and school among the Navajoes in 1868, but as no interpreter could be found the work was discontinued and Mr. and Mrs. Roberts assigned work among the Pueblos in 1872. The Board of Foreign Missions expended on the field about $13,000 in all up to 1887, when the Presbytery of Santa Fé placed the work under the Board of Home Missions.

LIV.

LAGUNA PUEBLO.

There is a tradition kept alive among the Lagunas to this day that Montezuma, when dying, said, "I go away because I wish to learn of a mighty river, broad and deep. I go to find it; but I shall return. Forget me not until my toil has ceased. At the sunrise hour I shall return." Hence sunrise fires are kindled by the people on the mountain tops and they watch and wait for the return of their great king.

The work among the Laguna Pueblo Indians was the first work undertaken by any Church in New Mexico, and its history has been very interesting. In 1854 the Baptist Church sent Rev. Mr. Gorman to Laguna. His work continued until the war of 1861-5 made it necessary for him to withdraw. In 1876 the Home Board sent to Laguna Rev. John Menaul, M.D., and wife—who had previously been in Government employ, Dr. Menaul as Agency physician and Mrs. Menaul as teacher. They found two Christian Indians living there, the result of the work of Mr. Gorman. Dr. Menaul built himself a house, opened a school, began services, and soon the Indians became deeply interested.

Dr. Menaul removed to Albuquerque in 1890 and engaged in the publication of Spanish literature for the use of the Mexicans, and Rev. John M. Shields, M.D.,

took charge of the mission, and in a short time succeeded in organizing a church.

Miss Floretta Shields was placed in charge of the school and for several years labored very earnestly and successfully in instructing the children and encouraging the older people to live better and purer lives. The work of Miss Elizabeth Houston and Miss Rada Mathes, who succeeded Miss Shields, has been very successful. The people are very civil and are adopting Christian ways, though not many of them have confessed Christ. They are careful to follow the instructions of the teachers in seeing that their children attend school regularly, and are very particular about the observance of the Sabbath, setting a good example to the white people near by. The Board has a missionary on the field.

LV.

ISLETA PUEBLO.

A day school was established at Isleta in 1884. It was continued with varying degrees of success until 1894, when it was closed, partly because of lack of interest upon the part of the Indians and partly because the large Government school at Albuquerque, near by, met the wants of the children. It was not without its good results, however, as shown by better homes and more interest in the welfare of the children.

LVI.

ZUNI PUEBLO.

A specialist in ethnological work among the Pueblo Indians being asked by a stranger if the Zunis had any religion, replied, "They are the most religious people in the world." A Roman Catholic Indian Agent being asked in Court, "What is the religion of the Zunis?" replied, "The Catholic religion." A missionary, after

laboring many years among them, in reply to the same question, answered emphatically, " It is Paganism." And, in fact, it was the knowledge of the absolute heathenism of this very people that led to the establishment of the many mission schools now in operation among the exceptional populations by the Woman's Board of Home Missions.

The first Protestant mission among the Zunis was opened through the efforts of Presbyterian women in 1877. Dr. H. K. Palmer and wife were the first missionaries. A school was at once opened, but Dr. Palmer was obliged, one year later, to retire on account of impaired health. Others followed, until in 1888 Miss Mary E. Dissette and Miss Carrie B. Pond took charge of the mission. From that time the work developed very rapidly and became very encouraging. Industries were added to the course of instruction, and a noonday meal given to the pupils, which, under the direction of the teachers, was prepared by the pupils themselves. Thus the school became a semi-boarding and industrial school. In 1896 this school, including the teachers, was transferred to the United States Government. It has been greatly enlarged and is doing an excellent work. The Christian influence still remains, and the results of the mission work are manifest.

LVII.

JEMEZ PUEBLO.

A day school was opened at Jemez in 1878. It continued in existence until 1896, when it was transferred to the Government and has been in operation since.

LVIII.

ALBUQUERQUE.

In 1880, it was decided to open a first-class industrial boarding school at Albuquerque, which should be

free to all the Pueblo Indians. Suitable buildings were erected and equipped, with a capacity of 150 pupils. The work was placed in charge of Professor W. D. Bryan, who, with an admirable corps of teachers, opened the school on December 15th of that year. The buildings were filled almost from the beginning with a band of pupils eager for instruction. The curriculum included the common English branches together with instruction in the mechanical arts and a knowledge of household duties. One of the peculiarities of this school was the great number and variety of tribes represented in its pupils,—Navajoes, Arapahoes, together with representatives from almost every Pueblo—village dwellers—in New Mexico, and the Pimas and Papagoes from Arizona. So many different tribes living, studying, working, singing and praying together in such harmony almost made one feel that the millenium had come. Surely the Spirit of God pervaded the whole school, and impressions there created and ambitions and purposes for a better life there fostered had much to do with the great progress which has since been made, both by Governmental and denominational schools throughout that whole country. In the midst of this prosperity adversity came in the burning of the building in 1887. The Government, also, in the meantime had established a boarding and industrial school in the same vicinity, which crippled the work. It was decided to rebuild and make it a boys' school exclusively, which was done, and the work continued with usual success until 1890, when it was determined to withdraw from the field and leave the whole work to the Government. After the lapse of five years, during which time the buildings were used as a private military school, the boarding department of the training school for Mexican boys was removed from Las Vegas to Albuquerque, and is now known as the "Menaul School" for Mexicans.

Thus all the Indian school work in New Mexico, save the Laguna Mission, has passed into the hands of the

United States Government. But the results remain. That this school work as now carried on by the General Government is so successful is due to the fact, in a large degree, that the church schools created in the Indians the desire for better things and fostered a spirit of education. Thus the mission schools not only paved the way for the missionary and the church, but opened a wider door through which the Government has entered in the work of educating the Indians.

THE MISSION TO THE PIMAS AND PAPAGOES.

LIX.

The Pima and Papago Indians number about 12,000. Their home is in Arizona. Three hundred and fifty years ago they were discovered by Captain Diaz when he found his way into the great desert of Colorado. When, later on, the Spaniards visited them, they found them engaged in tilling the soil, which, so far as tradition goes, was their occupation for hundreds of years previous to their discovery by white men. It is supposed that the Papagoes are an offshoot from the Pimas. Their language and general customs are the same, and if there has ever been an enmity or warlike spirit existing between them, no trace of it remains. They freely intermarry and socially affiliate, and practically are one people.

The history of missions among them is most romantic. In 1868 a Christian officer in the United States Army was sent out as agent among them, and so impressed with the intelligence, docility and honesty of the people did he become by his dealings with them, that he at once appealed to the Church at large to send them missionaries. A young pastor of a German church in Chicago (Rev. Charles H. Cook) became interested in them on account of this appeal, and at once

set about making preparations to visit them and establish a mission. In 1870, without promise of support from any church, having provided himself with an outfit, among which was a Bible, a small melodeon and a Winchester rifle, he started on that journey, the successful termination of which seemed to be almost miraculous. He traveled by railroad as far as Central Iowa—the western limit of railroads—then by stage to the still farther West—Santa Fé, New Mexico—then joined himself to an ox train for Albuquerque, and from that point proceeded to his destination afoot and mostly alone. At Albuquerque all human resources seemed to leave him, and he was obliged to part with his trusty Winchester, though just entering upon the most perilous part of his journey, which lay through the wild, warlike Apaches. But God protected him, cared for him, raised up friends on the way in the persons of ranchmen and miners in their camps, and finally the toilsome, dangerous journey ended in a safe arrival at the Agency. Here for several years he taught under the Government. In the meantime he returned to civilization and took back with him a bride equally as full of missionary spirit and zeal for the conversion of the Indians as himself. Here they together toiled until several years had elapsed, when Dr. Sheldon Jackson, on one of his many missionary journeys, found them and paved the way for Mr. Cook to come under the Board of Home Missions. He has ever since been a most faithful missionary and his work most fruitful.

LX.

TUCSON.

During the time of the existence of the school at Albuquerque, the Woman's Board became interested in a number of pupils from Sacaton (Mr. Cook's mission). Arrangements were perfected early in 1888, for the opening of a school of a similar character at Tucson. Pending the erection of suitable buildings, a

large adobe building situated in the town was rented; its doors had hardly been opened for the reception of pupils until it was crowded to suffocation. The buildings, one and a half miles from town, having been completed, the school was removed thereto, and the same conditions as to space prevailed as at the opening. In fact, so eager were the Pima and Papago boys and girls for an education that, pending the erection of additional buildings in which to accommodate the large number who sought admittance, sixty boys, for two months in the fall of the year, took their blankets and slept in the open air. Rev. Howard Billman had charge from the first, and his thoroughness and systematic efforts soon placed Tucson in the forefront of our schools, and won high praise from the Indian Commissioner of Education. The buildings now consist of a home for girls, one for boys, a hospital and a carpenter shop. Connected with the school is a ranch on which vegetables, grains and alfalfa are grown. The class-room work covers the common English branches; the household industries include cooking, sewing, knitting and laundry work; and on the farm the boys are taught improved methods of planting, cultivating and harvesting grain, and how to manage stock. In addition to these industries, for several years the "boys" have, under contract, cleaned the streets of Tucson to the entire satisfaction of the town authorities, besides doing other work for citizens, for which the superintendent received in cash from $1,000 to $3,000 per year. This income from the labor of the boys helps very materially to meet the expenses of the school. With it all there is the ever-present Bible, instruction in which is given in the class room, in the several homes, in the Sabbath School, and even on the ranch. The teachers, nine in number, are faithful in imparting, and the pupils are earnest in receiving, instruction from the blessed Word of God. These boys and girls go to their homes for the summer vacation, and there, under the influence of their much beloved missionary, Mr. Cook, and his two native assistants, large num-

bers of them unite with the church, and become useful as helpers in the great work. In 1898 the First Pima Indian Church at Sacaton reports 350 communicants, 400 members of the Sabbath School, and $107 contributed to Home Missions. God has greatly blessed the work of Mr. Cook, and has smiled upon Tucson Training School from the beginning.

In prosecuting this educational missionary work among the Indians, the Woman's Board of Home Missions have been under the necessity of purchasing property and erecting and equipping buildings on almost every field occupied. Hence they have now ninety-two buildings, such as chapels, school-houses, boarding homes, teachers' dwellings and manses. These are valued at $203,000 and are all held in trust by the Board of Home Missions and made secure to the Presbyterian Church for religious and educational purposes. The report for 1898 showed nineteen schools and missions in operation, with sixty-seven teachers and 539 boarding and 888 day pupils enrolled. In addition to the work provided for as above by the Woman's Board, the Home Board maintains missions among a number of tribes not cared for by the school department. Among twenty-two distinct tribes there are ninety-one churches with 4,548 communicants, ministered to by about fifty missionaries, of whom thirty-five are natives. The work combined, therefore, shows 118 missions and schools among thirty-five tribes.

The Presbyterian Church, under God, has accomplished much for the Indians in the way of bringing them to a saving knowledge of Christ and teaching them Christian ways of living, and by His grace hopes to continue the work until all the unsaved are won to Him.

In prosecuting mission work among the Indians, many difficulties had to be met. Not the least of those difficulties was the indifference, if not the active opposition, of many Christians. The propriety of expending so much money and effort in the attempt to Christianize

and civilize the Indians when so much more could be accomplished at much less cost among those who were more responsive to Christian effort, was called in question. Then there was the Indian himself, who was suspicious and often treacherous; the rapacity of white traders, who looked upon the missionary as an enemy because his work was calculated to make it more difficult to cheat and rob the natives; and the positive and persistent opposition of adventurers of every sort, whose business it was to debauch and destroy their victims. The obstacles were gigantic, and the opposition satanic. But there were Christians in those early days who believed that even Indians were included in the "All creatures" mentioned by Christ in His last command to His disciples, and that no expenditure of thought, energy, talent, means and even life itself was too great in seeking to bring the blessed gospel of the Son of God to these perishing souls. Hence the work was undertaken and carried on in obedience to the command of Christ; and trusting him for the outcome the effort was crowned with success. By the preaching and teaching of the truth as it is in Christ by the self-sacrificing missionaries in the midst of dangers, despite opposition and in the face of discouragements which, in other spheres of activity, would have been appalling, a mighty work of grace has been accomplished in the salvation of multitudes of Red Men. The conversion and personal experiences of many of these trophies of grace is as thrilling as anything recorded in the biographies of Christian heroes and martyrs. In addition to all this a mighty uplift has been given to the Indians as a people. The Government has been brought to look upon him as a man, the world forced to recognize him as a human being, and Christians to own him as a brother redeemed with the blood of Christ. The day of the redemption of the Indian from heathenism, superstition, ignorance, brutality, and from the rapacity of evil-minded white men, draweth nigh. Let the Church continue her efforts until the great work is fully accomplished.

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1903

MISSIONS

AMONG THE

North American Indians

UNDER THE CARE OF

The Board of Home Missions of the Presbyterian Church
in the United States of America

BY

GEORGE F. McAFEE, D. D.

WOMAN'S BOARD OF HOME MISSIONS
156 FIFTH AVENUE, NEW YORK

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PREFACE.

The efforts of the writer to gather material for this publication have caused him to search through musty records, read many books, magazines, pamphlets and numerous other publications. Much valuable information has been furnished by living missionaries, whose best days have been given to this work and who are patiently waiting for their crowning. Those early missionaries—heroes and heroines every one—toiled, sacrificed and suffered. They were at times misunderstood by the Church, opposed by "the world, the flesh and the devil," and looked upon with suspicion by the Indians. This story has been told by their surviving sons and daughters, who in their childhood days passed through those trying scenes.

The Indian is human, with all the instincts of common humanity. He is a man, with all the noble qualities which go to make up a man. He can be won by kindness, and will prove a firm friend whenever his confidence is gained by just and humane treatment. Equally with his white brother, he can be made an enemy by unkind, unjust and cruel treatment. In the violation of compacts, annulling of treaties, brutalities practiced in war and treacherous actions in peace, the "White" man has shown himself the equal of the "Red" man, and is deserving of greater condemnation, because of his antecedents and Christian training. The Indian has shown himself to be far more docile than his white brother in patient submission under trial and unjust exaction.

If the most civilized and Christian community in America had been subjected to the same treatment in kind and

degree—the violation of treaties, the withholding of just dues, the destruction of property, the inhuman butcheries of men, women and children—that community would have banded together, and fought until the last man perished. The "White" man has not done unto the "Red" man as he would have the "Red" man do unto him. Moreover, time has shown that the Indian, even under such distress, can be won by love and saved by Christ. The faith, the patience, the toil of the Christian missionary have made possible the success of to-day.

The Indian is making rapid progress in the arts of civilization. Since the radical change of policy inaugurated by the United States Government a few years ago, dealing with him as an individual and not with the tribe as such, there has been rapid advancement along industrial, mental, moral and spiritual lines. Allotment of lands in severalty, making it possible for him to have a home of his own, has broadened his horizon and given him visions of greater and better things for the future. Giving him the franchise has caused him to think of himself as a man and not as a ward of the Government; an American citizen and not an outlaw.

These steps forward have prepared him to revise his judgment of Christianity gained by contact with the worst elements of civilization. He has learned to distinguish between the true and the false. The Indian's sense of justice is his most prominent characteristic. When he meets with justice at the hands of the Christian missionary, teacher or true professor, he is won. Many notable examples of individual transformation of character and steadfastness of faith in Christianity and loyalty to its true representatives are on record covering the entire period of the history of Indian missions, but no radical change of sentiment affecting the attitude of whole tribes has ever occurred until within the last decade. Now, there is scarcely an

Indian nation, tribe or band which does not recognize Christians as their best friends, and readily respond to every effort made by the Church through the ordained missionaries and Christian teachers for their betterment.

The Woman's Board is foremost in this good work. Acting on the principle that the Indian is a man with manly qualities and ambitions, and that he can be made a good Christian and an intelligent citizen, the effort is made to win him to Christ and then train him for Christian service and patriotic citizenship. Religion, intelligence and industry are the strong points emphasized in his training. By degrees the old system of giving him everything and buying his favor has been superseded by the truer and more Christian method of helping him to help himself.

INDIANS.

I.

In 1816 Elias Boudinot, at that time considered the best authority on Indian statistics, published the names of nearly three hundred distinct tribes and estimated the number in North America to be anywhere from two to five millions. Accepting the smaller figure as approximately correct, the population in the territory embraced in the United States and Territories would probably be not far from one and a quarter millions.

The census of 1890 gave, in round numbers, 256,000 as the total population. During the sixty-four years since 1816, accepting Mr. Boudinot's estimate as correct, there has been a loss of 894,000 souls. This is an average annual loss of over ten thousand. Since Mr. Boudinot's day other statisticians, from a careful study of the Indians, declare that at no time has there been to exceed 600,000 within the bounds of what are now the United States and Territories. If this estimate be correct, then there has been an average annual loss of over five thousand souls since 1816.

Whichever estimate is correct, the picture is truly sad enough. Many have undertaken to account for this great loss, but none have succeeded. Whatever other causes may have operated, ruthless wars and the introduction of the worst forms of disease known to civilization are responsible for much of it. The policy of the Government, dealing with the Indians as tribes and not as individuals, as wards and not as citizens, was at fault. This policy, too often supported by the sentiment of the Church, repelled rather than attracted the Indian and hastened his destruction.

EARLY PRESBYTERIAN MISSIONS.

II.

Very early in the history of the Presbyterian Church in America the duty of preaching the gospel to the Indians was recognized. From the most reliable information to be had, the duty of giving the gospel to the Indians was pressed home upon the heart and conscience of the people by many leading ministers and laymen, and the sentiment was strong in the minds of many Christians, long before any definite action was taken, to provide missionaries for them. As occasion offered, parties visited Indian villages, and having gained the confidence of the natives, preached to them the gospel. Converts were not numerous, but some became members of the Colonial churches. This sentiment crystallized and took definite shape in 1741, when Rev. Azariah Horton was sent to the Indians on Long Island, New York. Mr. Horton was warmly welcomed by these people, and his preaching and missionary efforts almost from the beginning bore fruit in the conversion of souls.

Another name appears in these early annals—the Rev. David Brainerd, who became a missionary to the Indians in Connecticut in 1743. His work in that region lasted only about one year, when he removed to New Jersey. He visited the Indians along the Susquehanna river, preached to them as often as possible, conversed freely with them and finally located at Cranbury. After three years of faithful service he died in 1747, and his brother, Rev. John Brainerd, took up the work and carried it on for a number of years very successfully.

The Synod of New York, in 1751, "enjoined" all churches to take collections for the purpose of sending missionaries to the Indians. Efforts were made to ascertain the extent of the destitution, the willingness of the natives to receive the missionaries and the prospects of success. Much valuable information was gathered, and an excellent beginning made among the Delawares and neighboring tribes.

Just at this juncture, however, there were mutterings of war with the mother country, and the Indians became restless and suspicious. The war broke out in 1775, and the excitement was so great that all effort was necessarily stopped and missionaries were obliged to seek safety in the settlements farther east.

Practically, this was the extent of mission work done among the Indians during the eighteenth century. Spasmodic efforts were made at different times among various friendly tribes in several localities contiguous to white settlements by both pastors and laymen, but the number of converts was not very encouraging. The Revolutionary War, however, closed the work for the century, and its long continuance and the great excitement attending it virtually destroyed all the fruits of past efforts.

THE NINETEENTH CENTURY.

III.

NORTH.

Under the inspiration of the great revival which swept over the country at the beginning of the century, a new impetus was given to missions among the Indians. In 1801 and 1802 the Synod of Virginia sent out three missionaries for three months to the Shawanese about Detroit and Sandusky. They were accompanied by a young layman who undertook to teach the rudiments of farming. When the Synod of Pittsburgh was formed a little later this mission came under its jurisdiction. In 1806 a missionary was stationed among this tribe and $400 was appropriated for the support of the work. This appropriation was increased to $800 by the General Assembly of 1808. In 1822 the mission followed the tribe to Maumee, and in 1825 was transferred to the United Foreign Missionary Society, and the following year came under the American Board.

SOUTH.

The Synod of South Carolina sent a missionary to the Catawba Indians in 1803. About the same time Rev.

Gideon Blackburn, under the direction of the General Assembly's Committee of Missions, undertook work among the Cherokees in Tennessee. Both these young missionaries opened schools, and the record goes to show that during the five or six years in which the schools were maintained, something like five or six hundred youths were taught to read the English Bible and a number were hopefully converted. This, virtually, was the beginning of the educational missionary work among the Indians, which in these latter days has become so successful and is so deservedly popular, and which has done more than anything else to convince the Government of the possibility of educating and civilizing the Indian. Work during this quarter of a century was fairly successful.

IV.

AGENCIES.

Previous to 1812 missions among the Indians were conducted under the auspices of individual churches, the Synods of New York, Virginia and Pittsburgh and various other organizations. From 1812 to 1831 the Presbyterian Church carried on its organized work through the American Board. In 1831 the Western Foreign Missionary Society was organized. It was in existence only about five years. During this time, however, much was done in the way of exploration. We have a record of one church organization among the Weeas in the Indian Territory, about twenty miles from the Missouri line, near the Kansas river. Most of the work distinctively Presbyterian done by the American Board, and that under the Western Foreign Missionary Society, was transferred to the Board of Foreign Missions upon its organization in 1837.

V.

BOARD OF FOREIGN MISSIONS.

After the organization of the Board of Foreign Missions, all the work of the Presbyterian Church among the Indians was directed and sustained by it until the close of the Civil

War in 1865, and practically up to the date of the organization of the Woman's Executive Committee of Home Missions (now Woman's Board) in 1878. The work at once assumed greater importance, was quickly and thoroughly systematized, and rapidly grew in interest and proportion, until the Presbyterian Church reached the front rank among the denominations seeking to evangelize and civilize the Indians.

For the advancement of the cause, God in His providence raised up such men as Reverends Asher Wright, George Ford and William Hall, with their sainted wives, to go to the "Six Nations" in New York; the Rev. Peter Dougherty among the Chippewas in Wisconsin; Reverends William Hamilton and S. M. Irvin among the Sacs and Foxes in Kansas and later among the Omahas in Nebraska; and the Apostle to the Sioux, Rev. Thomas S. Williamson, M.D.; Dr. Marcus Whitman and Rev. H. H. Spaulding and their wives, with the sainted Miss Sue McBeth later on, among the Nez Perces; the Reverends Loughridge, W. S. Robertson, D.D., J. Ross Ramsay, Webster Willey and many others in the Indian Territory. Godly men: heroes every one: Christlike, suffering the loss of all things if by any means they might save some, and rejoicing in the glorious privilege of preaching the blessed gospel of the Son of God to the "regions beyond."

VI.

DIVISIONS OF THE FIELD UNSATISFACTORY.

In attempting to give an account of the work done many difficulties confront us. It will be impossible to make a satisfactory division, either of time or territory. Out of a great mass of very valuable information, only a few of the more important facts can be presented. Many missions and mission schools must necessarily be passed by with a brief mention, and much of interest in connection with the more important stations will receive only a passing notice. Neither will it be possible to draw a sharp line separating the work of the Foreign Board and the Home Board. The Home Board had practically no Indian work previous to

the Civil War, 1861–5. Since that time the whole of the work done by the Foreign Board has been transferred to the Home Board, and very many new missions and schools have been planted and conducted by the latter.

In general, the work has extended along two distinct lines, the one running from New York northwest and west, and the other beginning as indicated previously, south in Tennessee, Georgia and South Carolina, and running west and southwest. Let us follow these general divisions.

NORTH AND WEST.

VII.

THE SENECA MISSION.

This mission is among the remnants of the "Six Nations." Practically it is a continuation of the work undertaken before the Revolutionary War. The mission was established by the New York Missionary Society in 1811. It embraced the Cattaraugus and Allegheny Reservations in Western New York originally, but later was extended so as to take in the Tuscarora Reservation. These missions are about Buffalo, Dunkirk, Tonawanda and Salamanca. In 1822 the mission was conducted under the auspices of the American Foreign Missionary Society. In 1826 the American Board had control, and in 1870 it came under the Presbytery of Buffalo, thus becoming Home Mission work.

When the mission was established there were 3,046 Indians occupying seven reservations containing 87,677 acres of land. They are now citizens, pay taxes, have good public schools and are fairly prosperous. There are six churches well equipped and regularly supplied with preaching.

These Indians have been highly honored by having such missionaries as Rev. Asher Wright and wife, Rev. George Wood and wife, and Rev. William Hall and wife. Rev. Mr. Wright's labors extended over a period of forty years. It was said of him that he was the only white man who ever learned the Seneca language so as to speak it fluently. He

reduced the language to writing and translated the four Gospels into Seneca. He entered into his rest April 13th, 1875, in the seventy-second year of his age. Mrs. Wright continued the work until her death in 1886. Mr. Hall died earlier, but Mrs. Hall continued her work until she had given forty-seven years to it, and passed to her reward in 1882, in the seventy-fourth year of her age.

VIII.

THE CHIPPEWA AND OTTAWA MISSION.

The remnants of these two once powerful tribes, numbering about 6,500 souls, and speaking the same language, were living on a reservation in Northern Michigan, near the foot of Lake Superior. A few of these people had already made some advancement. They were living in log cabins and cultivating small patches of land. Rev. Peter Dougherty settled among them in 1838. The following year he opened a small school, and commenced the erection of a commodious log school-house which was completed in 1840, and upwards of fifty pupils enrolled in school. In 1842 some boatman introduced whiskey among the Indians, and as a consequence the mission work suffered greatly. However, the fruits of faithful preaching and teaching began to appear. The Upper Canadian Bible Society made a donation of a number of copies of the Book of Genesis and the Gospel according to John in Chippewa, which proved a great blessing to the mission. A church was organized in 1843. In his report of 1847 Mr. Dougherty says: "Six years ago the site occupied by the village was a dense thicket. The village now extends nearly a mile in length, containing some twenty log houses and good log stables belonging to the Indians. During that period they have cleared and cultivated some two hundred acres of new gardens besides additions made to old ones. They raise for sale several hundred bushels of corn and potatoes. They are improving in abstinence from intoxication." In 1852 the new Constitution of Michigan enabled them to become citizens. Many of them, in consequence of receiv-

ing citizenship, purchased lands and made themselves permanent homes. This caused a partial dispersion, the old station being removed to the west of Grand Traverse Bay and a second mission established at Little Traverse Bay, about fifty miles to the north. Schools were established at each of these points, and in 1853 another school was opened at Middle Village, about twenty miles to the west; that at Grand Traverse was made a boarding and industrial school. During all these years the missionaries labored under great difficulties. The Indians having become scattered, the mission was closed in 1871. The churches organized remained for some time under care of the Presbytery, but only a few Indians are left in all that region. Much good, however, was accomplished, and the labor of love was not lost.

IX.

THE LAKE SUPERIOR CHIPPEWA MISSION.

Fourteen reservations in Northern Wisconsin and Minnesota, consisting of 5,950,979 acres, were occupied by 14,283 souls. For several years a boarding school was conducted at Odanah on the Bad River Reservation. A church was also organized. When this mission came under the Foreign Board in 1870, the school had been abandoned and but few church members could be found. The work was revived, the boarding school reopened, and much interest taken in it by the natives. In 1873 Rev. Isaac Baird and wife joined the mission. The scattering of the Indians a few years later made it necessary to withdraw from the field. In 1878 an out-station on Lac Court d'Oreilles Reserve at Ashland, Wisconsin, was opened and a day school established and placed in charge of a native educated at Odanah. In 1884 another day school was opened at Round Lake, and placed in charge of Miss Susan Dougherty, daughter of Rev. Peter Dougherty. The incoming white settlers crowded out the natives, and the schools were closed.

X.

PELICAN LAKE MISSION.

Upon the transfer of the work among the Chippewas to the Home Board in 1891, Miss Susan Dougherty and her sister, Miss Cornelia, who had assisted her in the work at Round Lake, undertook a new work among the same people who had removed to Pelican Lake in Northern Minnesota. A small building was erected by the Woman's Home Missionary Society of the Fourth Avenue Presbyterian Church, New York City, as a memorial to their pastor, Rev. Howard Crosby, D.D. In this house these devoted missionaries lived and taught until 1896. The United States Government during that year erected buildings and opened a boarding and industrial school at Sucker Point, near Tower, Minnesota, on Vermillion Lake. Many families moved thither, and others, by reason of this breaking up of their settlement, moved to Nett Lake, some twenty miles west. This practically closed the mission. As the M. E. Church had a mission at Nett Lake, and the Crosby Memorial Building was no longer needed, with the consent of the ladies who erected the same, it was given to the Methodist people, provided they would move it to their station as above, retaining the name.

We have thus followed the movements of missionaries along the borders and through what are now powerful States, dotted with great cities and overflowing with wealth, but the Indians, the original inhabitants and owners of the land, are gone. Here and there a few remain, but the great majority have passed on to the far West and been absorbed by other tribes or become extinct. The labor expended on these people has not been lost. God has taken care of His own. All along the line converts have been made and many souls have gone to glory.

We find traces of the work and its happy results about Saint Croix Falls and Fond du Lac, Wisconsin; at Pokegama, where in 1836 Presbyterian and Congregational missionaries came to live among the Ojibwas; about Mille Lac and Snake river in Minnesota, and at other points where no permanent settlement was attempted.

THE WEST.

XI.

THE DAKOTA MISSION.

We now pass the "Father of Waters" and take up our study of missions in the regions of the "Great West."

In 1830 the Dakota or Great Sioux Nation numbered about sixty thousand souls. They occupied a vast territory embracing a part of Minnesota, the whole of the two Dakotas, and portions of Nebraska, Wyoming and Montana. They were the strongest nation in America, and acknowledged to be the most warlike and treacherous. Truly they were savages.

In 1835 Rev. Thomas S. Williamson, M.D., was commissioned by the American Board, and with his wife, and the Rev. J. D. Stevens and wife, and two single ladies, undertook work among them. Dr. Williamson landed at Fort Snelling, preached, probably, the first sermon ever preached in Minnesota by a Presbyterian minister, and organized a church composed principally of officers and enlisted men of the United States Army and their wives. Dr. Williamson discovered that he had been preceded one year by two brothers, Samuel W. and Gideon A. Pond, young men from Washington, Connecticut. These young men, independently of any church or society, had undertaken to "better the condition of the Dakotas." A mission was at once established at Lake Harriet, now within the city limits of Minneapolis. Later another station was established at Lac-qui-parle, two hundred miles west.

The progress made during these early years was necessarily very slow. The Indians were suspicious, and it required time and patience to gain their confidence. The language was very difficult, and nothing but the closest application made it possible to acquire it. Slowly these difficulties were overcome, and gradually inroads were made upon the heathenism of the people. Rev. Stephen R. Riggs, a much younger man than Dr. Williamson, had

joined the mission during this time, and brought his splendid talents to bear upon the question of reducing the language to a written form and beginning the translation of the Scriptures into Dakota. These godly men and their wives, with the Pond brothers, Mr. Stevens and others, labored together until in 1850 they rejoiced in the organization of three churches with twenty-one members. In 1853, that part of the reservation lying within the Territory of Minnesota having been ceded to the Government, the Indians removed to their lands in Dakota and beyond. From that time until 1862 progress, although slow, was steady. Without warning, the Indians, in 1862, took the war-path, and swept down from the Dakota plains, driving everything before them, massacreing men, women and children. The missionaries, having been warned, were assisted by native converts in making their escape to places of safety. The Indian war party was soon overthrown, and some two thousand taken prisoners. Out of 400 confined in prison and condemned to death, at Mankato, all but thirty-eight were pardoned by President Lincoln, this number being executed.

During their incarceration in Mankato prison, Dr. Williamson, at great sacrifice and in spite of sneers and jeers and opposition of white people, and often in personal peril, faithfully visited and preached to these people. As a result of this faithfulness, together with the work done by his son, Rev. John P. Williamson, at Fort Snelling, where there was another large band of prisoners, 438 were baptized. Since that time the work has been very successful.

In 1871 this mission was divided, Dr. Williamson and his son, Rev. John P. Williamson, with nine churches, came to the Presbyterian Church, and Dr. Stephen R. Riggs and his son remained with the American Board and became Congregationalists.

The history of these churches after the transfer was made to the Foreign Board has been one of constant progress. In 1869, as a result of the great awakening at the time of the massacre, 360 Santee Sioux left the agency and established homes at Flandreau. A church was organized, a house of worship built, and the people were greatly

blessed in their undertaking. This was the first attempt of the Sioux to become practical citizens and own their land in severalty, and has been far-reaching in its influence. In 1877 a church was organized at Yankton Agency.

A school was opened at Poplar Creek, Montana, in 1880, among the wildest of the Sioux. This has grown steadily until there is a strong church with a number of out-stations. The work came under the Home Board in 1883, and at this time there are twenty-three churches constituting the Dakota Presbytery (Indian). These churches are in North and South Dakota, Nebraska and Montana.

In 1892, the Presbytery reported three (3) white and eighteen (18) native ministers, licentiates and evangelists, twenty-six (26) churches, with 1,514 communicants, and $2,443 contributed to Home Missions, which is an average of one dollar per member more than the entire Church gave to the same cause.

In addition to the twenty-six churches and a number of out-stations maintained by the Home Board, the Woman's Board have two boarding schools in successful operation which are worthy of special mention.

XII.

GOOD WILL MISSION.

One of the most potent factors in the conversion and uplifting of these people has been the Good Will Boarding and Industrial School. The school is located near the North and South Dakota line and only ten miles west from the Minnesota line, near Big Stone Lake. As early as 1871 Dr. Riggs established a school, this being a necessity, if the best results were to be attained. A few children attended the school the first year. It grew; and in 1876 six young men became the first boarding pupils. They lived in a little one-room house and did their own cooking. In 1882 the first girls were admitted. In 1883, when the mission came under the Home Board and its support was undertaken by the Woman's Board, the work was greatly enlarged. Since

that time hundreds of girls have been trained in all kinds of domestic industries, and an equal number of boys have been instructed in farming, carpentry, blacksmithing, etc. These evangelizing efforts, greatly assisting the faithful preaching of the Gospel, have resulted in changing the whole character and life of the people. Eight churches surround the school; the people hold their land in severalty, and in 1892 they exercised the right of franchise for the first time. By degrees they are becoming more interested in the education of their children, and appreciate more highly what is being done for them. Only a few years ago it was with difficulty enough children could be secured to make a successful training school possible, though they were fed, clothed and schooled free, whereas now they are not only willing but glad to bring their boys and girls and pay liberally, for a people so poor, for their care and education.

XIII.

WOLF POINT, MONTANA.

A mission was established at Wolf Point, on the Missouri river, among the Assinaboine Sioux in 1885. For several years but little progress was made. Later, a day school was opened by the widow of a missionary who died while faithfully trying to lead them to Christ. Interest increased and a plea was made for a boarding and industrial school. The buildings were enlarged, and additional equipment provided. From the United States Government more land was secured. It was agreed that the Board should furnish a teacher, a matron and a farmer, the Indians promising to provide food, clothing and fuel. This contract has been faithfully kept by the Indians. The thirty to forty boys and girls cheerfully do their work and are being trained for future usefulness. The whole white community, citizens and Government officials, are astonished at the successful conduct of this unique enterprise, but the Indians are proud of their distinction. The work in every respect is a success.

XIV.

REV. THOMAS S. WILLIAMSON, M.D.

It is not out of place here to give a brief sketch of the founder of this mission. "Born in South Carolina, a graduate from Jefferson College in 1820, a skillful physician of ten years' practice, in 1833 he and his wife gave themselves to their life work among the Indians. He was appointed in 1835, by the American Board, to be a missionary among the Dakotas, and remained at his post for forty-four years." After mastering the language, together with Dr. Riggs he reduced it to writing. In addition to preaching he undertook the translation of the Bible into Dakota, and lived to see that work accomplished. This testimony is given by one who knew and loved him well: "He had unshaken faith in his work, and was, by his capacity for severe exertion, and by systematic, persevering industry, enabled to accomplish an almost unendurable amount of labor." Dr. Riggs declared that had it not been for the unwavering faith of Dr. Williamson, he should have hesitated to renew the effort to reach the Dakotas after the terrible tragedy of 1862; but seeing the faith of the man, he could not refuse to join him again in that heroic effort. Of Mrs. Williamson it was said, "No man was ever blessed with a helpmeet more adapted to his wants than the lovely, cheerful, quiet, sympathetic Christian wife who for forty-five years encouraged him in his labors." She died in 1872, and Dr. Williamson passed to his reward on June 24th, 1879.

XV.

THE NEZ PERCE MISSION.

One of the most romantic and thrilling stories in all missionary literature is that which relates to the Nez Perce Indians and the mission among them. They dwelt among the mountains and on the prairies of Washington, Oregon and Idaho. From the members of the Lewis and Clark expedition which crossed the Rocky Mountains in 1802, they heard of the "White Man's God and the White Man's

Book," which told of things above and beyond. Thinking over these things with a seriousness characteristic of this people, they decided to make an effort to get this book of heaven. So four of their chief men (two old and two young) undertook a journey toward the sun-rising in quest of the prize, and reached St. Louis, Missouri, in 1834. They fell into the hands of the Roman Catholics. They were feasted and fêted, were shown through their churches and had pointed out to them the pictures on the walls and witnessed the spectacular forms of worship, but the Book they did not get. The two old men died, and the young men, discouraged and with sad hearts, made preparations to return to their people. One made a farewell address, and among other things said: "I came to you over a trail of many moons from the setting sun. I came with one eye partly opened; I go back with both eyes closed. How can I go back, blind, to my blind people? My people sent me to get the white man's book of heaven. You took me where you allow your women to dance as we do not ours, and the Book was not there. You took me where you worship the Great Spirit with candles, and the Book was not there. You showed me the images of good spirits, and pictures of the good land beyond, but the Book was not among them to tell us the way. When I tell my poor blind people, after one more snow, in the big council, that I did not bring the Book, no word will be spoken by our old men or our young braves. One by one they will rise up and go out in silence. My people will die in darkness, and they will go on the long path to the other hunting ground. No white man will go with them, and no white man's Book to make the path plain. I have no more words."

When this story became known in the East, at once there was a lively interest created and a search made for suitable missionaries for this hopeful field. Two years later Dr. Marcus Whitman and Rev. H. H. Spaulding and their young brides were secured, and started on their mission. What a wedding trip for these devoted young couples! After suffering untold hardships and passing through many dangers, the party reached Walla Walla, Washington, September 2d, 1836. The long journey was over: the first white woman had crossed the great American desert, scaled

the Rocky Mountains, and taken up her abode far from civilization: not for gold, nor yet for fame, but for love of Christ and souls. Dr. and Mrs. Whitman opened a mission near the Fort—old Fort Lapwai—and Rev. and Mrs. Spaulding settled on the Clearwater River, twelve miles below where the town of Lewiston now stands. For eleven years the Nez Perce Mission was conducted with earnestness and zeal. Meantime Dr. Whitman made his famous winter journey across the continent to Washington City, D. C., organized a band of emigrants and led them back to Oregon, and by so doing "won a continent" for the United States. But this mission was doomed to great sorrow. In 1847, without warning, both Dr. and Mrs. Whitman were foully murdered. The Spauldings being warned, escaped from Lapwai.

This mission was under the American Board up to this time. The terrible death of Dr. and Mrs. Whitman, and the flight of the Spauldings, closed the mission. Nothing more was done until 1871, when the Foreign Board sent Mr. and Mrs. Spaulding back to the field again. They were accompanied by Rev. and Mrs. Cowley. The Spauldings were stationed at Lapwai, and the Cowleys at Kamiah, sixty miles to the southwest. Mr. Spaulding received a warm welcome. From the beginning his preaching services were well attended. Soon there were signs of a coming blessing. The Holy Spirit was poured out in a most remarkable manner, and during the first year 184 converts were baptized. Mr. Cowley's work was also blessed, and he was permitted to baptize 125 converts.

The Government established several schools among the Indians about this time, and the missionaries were invited to take the oversight of them, which they did. Mr. Spaulding also opened his own house to a number of boarding pupils. In 1872 the Kamiah School enrolled seventy-three pupils.

Mr. Cowley retired in 1873, and Rev. George Ainslie took his place. In 1874 seventy-two Nez Perce and 253 Spokanes were baptized. In 1874 Mr. Spaulding died. Mr. Ainslie and the other teachers who were supported by the Indian School Fund, remained.

Miss Sue McBeth and her sister, Miss Kate, joined the mission in 1873. After a brief trial Miss Sue gave up the

Government school and devoted herself to the work of training young men for the ministry. She was spendidly equipped for this kind of work, being highly educated and having a thorough knowledge of the Word of God. Some one has called her a "walking theological seminary." Being partially paralyzed, she was necessarily confined very closely to her little home at Mount Idaho, yet she exerted a happy influence over the Indian mothers who came to her for advice and instruction as to how best to care for their children, conduct their homes, and fulfill their duties as wives and mothers. The village showed, in a remarkable degree, the refining influence of such a life upon the natives. The young men came to her home to study, and she, in their own language, instructed them in theology and directed their missionary efforts, which often extended, not only to neighboring tribes, but far to the north and west. Miss McBeth died at her home in Mount Idaho, on the morning of May 26th, 1890. There was great mourning, the Indians saying: "The mother is gone; we are orphans now." The work came under the Home Board (together with all the Indian work done by the Foreign Board) in 1893. Miss Kate McBeth at Lapwai continues the training class as left by her devoted sister.

The field is a most promising one. Much has been done toward evangelizing this people, and they have become citizens, holding their lands in severalty and farming quite extensively; but there is much yet to be done before they shall be fully redeemed.

In Northern Idaho there are five churches, with 425 members, and four Sabbath-schools with 301 scholars. These churches are in charge of nine native ministers trained by Miss Sue McBeth.

XVI.

FORT HALL RESERVATION.

Five hundred miles to the south of the Nez Perces are the Bannocks and Shoshones. No mission work had been done among them until about 1888, when the Woman's Indian Association, an independent non-denominational

society, sent a woman missionary, Miss Amelia J. Frost, to live among them and work for them. It took ten years of wise, patient, loving work to make even a favorable impression. So many had been their wrongs, and so distressing the results of the introduction of white men's ways that they had resisted every appeal to accept the white man's religion. But God was in the movement, and after long years of waiting the blessing came. There is now (1903) a church organization of nearly one hundred members, and a beautiful little sanctuary on the reservation, and the converts are rapidly adopting the manners and customs of Christian civilization. Under God this is all the result of the life and labors of one consecrated woman, Miss Amelia J. Frost, who is with them yet (1903).

XVII.

WELLPINIT, WASHINGTON.

A work was undertaken among what is known a Chief Lotts band of Spokanes by the Presbyterians at an early day. A school was opened by Miss Helen Clark who was sent out by an eastern society in 1895. The U. S. Government opened a boarding and industrial school in the vicinity a little later, which made that feature of the work unnecessary; hence the school was closed and Miss Clark was transferred to Neah Bay. The mission work still goes on successfully under an ordained missionary.

XVIII.

NEAH BAY, WASHINGTON.

Miss Helen Clark opened a mission among the Mekah's in 1896. She found them superstitious, ignorant, intemperate and grossly immoral. She met with much opposition from white traders and adventurers. Her work grew in interest until a helper became necessary. A little home was built and there soon followed the house of worship. By littles the people learned to know and love these godly women, and are beginning to anxiously enquire of them the way of life. The mission is now (1903) firmly established in the affections of the people.

XIX.

THE IOWA, SAC AND FOX MISSION.

The Sacs and Foxes occupied a reservation in the Indian Territory. There were, however, parts of these tribes who occupied a reservation among the Iowas in Kansas. When the Board of Foreign Missions was organized in 1837, one of their first acts was to commission Rev. William Hamilton and Rev. S. M. Irvin and their wives, and send them to this field. The work had been commenced a few years earlier by the Western Foreign Missionary Society, and Messrs. Aurey Ballard and E. M. Shepherd and their wives were in charge. Several schools were opened, and a number of pupils enrolled in each, and much in the way of gaining the confidence of the natives had been accomplished by frequent visitations of the missionaries from teepee to teepee, giving religious instruction and ministering to the sick.

Living in such close proximity to the whites, these Indians had become addicted to drink, and when under the influence of liquor the missionaries were often in peril of their lives. They labored faithfully, notwithstanding such discouraging conditions, until their efforts were rewarded. Gradually the prejudices of the Indians gave way and they were enabled to resist the temptation to drink, until the work assumed a hopeful aspect. In 1845 a boarding school was opened at Highland. A majority of the Iowas was now desirous that the missionaries should be sustained in their work. They were especially anxious that a boarding and industrial school should be established. They appropriated $2,000 for this purpose. At a meeting of the Council they entered upon their minutes as expressive of their desire the following: "Many of us feel inclined to change our way of living, and are anxious to see our children trained up to business and virtue." Arrangements were soon perfected for the erection of a suitable building, which, when completed, would accommodate about one hundred boarding pupils and cost between $6,000 and $7,000. When the school was opened, the Sacs, although they had contributed toward the erection of the building,

refused to send a single pupil. Disinclination to give up their old customs was probably the real reason for this decision, yet they claimed that a dislike of the Iowas had much to do with it. This prejudice was never overcome, and their decision resulted in their losing all the benefits of that work, though they had contributed liberally toward it. The school continued in operation, and the mission was greatly blessed until 1860, when the Indians withdrew their annuities. It was continued, however, as an asylum or school for the education of the orphans of all the tribes. In 1866, on account of the Indians having removed and the children having to be brought such long distances from the new reservation the school was closed.

During its existence of twenty-five years, it is safe to say that five to six hundred Indian children were educated in the school. In addition to the school work the gospel was constantly preached, and although there were comparatively few converts, yet much good was done. A printing press was purchased in 1843. The Iowa language was reduced to writing, portions of the Scriptures were translated and hymn-books, school and religious publications printed.

After the closing of the school, and the withdrawal of missionaries in 1860, nothing more was done until 1881, when Rev. and Mrs. Irvin were re-appointed and returned to the field. The mission came under the Home Board in 1889.

There is now (1903) at White Cloud an excellent Government school, and the Board maintains a woman missionary who is doing much toward the spiritual uplift of the people.

XX.

SAC AND FOX MISSION—TAMA.

Closely connected with the Iowa, Sac and Fox Mission is the work now carried on near Tama, Iowa, among the Sacs and Foxes. The band numbered 393. They own their own lands. They are strangely disaffected and persistently resist the influences of civilization, and are most

determined in their opposition to Christianity. In 1883 the Iowa Ladies' Auxiliary became interested in them, and the Foreign Board appointed Miss Anna Skea as missionary to them. Her efforts were directed, first, to gaining the confidence of the people. This she did by visiting among them and taking a kindly interest in their affairs, and especially in caring for the sick. Later a mission house was erected near the settlement. An organ and sewing machine were supplied and the younger Indians invited to visit the missionary.

All efforts seemed unavailing, although occasionally a few would come to the mission to hear the music and have sewing done. In 1890 the mission passed into the hands of the Home Board and its support was assumed by the Woman's Board. In 1895 Miss Skea was succeeded by Mr. and Mrs. George A. Reaugh.

In 1898 the United States Government erected suitable buildings and opened a training school which is doing good work. The mission work is being carried on by the white churches located in the towns nearby and is very successful.

XXI.

THE OMAHA AND OTOE MISSION.

The territory lying north and west of the Iowas was occupied by these tribes. Of the Otoes there were six bands, numbering 1,166, and the Omahas 1,050. They were driven from their old home above Council Bluffs by the Sioux, and were, consequently, much discouraged. They were very poor. Both men and women were dressed in skins, and many children, even in mid-winter, were almost naked. This was their condition when the mission was opened in 1846. Rev. Edward McKinley and wife were the missionaries first sent to these tribes, and Mr. Paul Blohm was their helper.

The point selected for the station was Bellevue, west of the Missouri river and north of the Platte. The following year some New York friends provided the means for estab-

lishing a boarding and industrial school. The Otoes gave $500 of their annuities to assist in the work. When the building was completed and all things were in readiness for the school no children were forthcoming. Upon investigation, it was found that some busybodies, possibly white men, had poisoned the minds of the Indians, and when questioned in regard to the matter said, among other things equally as frivolous, "The school is a prison, and it would be cruel to put the children in it," and, "It is come to make children wear clothes in the summer time." However, by September, 1848, twenty-five boys and girls were enrolled in the school. In 1850 Mr. McKinley writes: "The condition of the Omahas at the present time contrasts favorably with what it was at the time of the opening of the mission. They are at peace with their enemies, are in the enjoyment of temporal prosperity, and more than all, seem disposed to break away from the vice of drunkenness." In 1854 there were in the school forty-two pupils. Of these fifteen were Pawnees, ten Omahas, six Sioux, four Blackfeet, four Otoes and three Poncas—twenty-six boys and sixteen girls.

The last sentence indicates how difficult it is to separate between tribes, to keep close to exact facts, and to trace satisfactorily the mission work among distinct tribes or nations. The process of disintegration has gone steadily forward, and the amalgamation of bands and tribes has, in some instances, wholly obliterated historic peoples or produced a new nation, as in the case of the Dakotas, or Sioux. This process has been going on as education and Christianization have advanced, until, in some instances, Indians and whites have become one.

XXII.

THE OTOE MISSION.

The reservation of the Otoes was on the Platte river, some sixty miles west from the Iowas. Up to the closing of the work at Bellevue they were interested in that mission. Upon their removal to their reservation in 1855, the

Indian Department agreed to establish a school especially for them. There had been, previous to this time, a missionary of another denomination with them for a time. Owing to their unsettled condition and nomadic habits but little had been accomplished. On this account also, their children had received but little benefit from the school at Bellevue. In 1856 the Foreign Board erected suitable buildings and opened a day school. Rev. D. A. Murdock with a corps of teachers was placed in charge. Some of the teachers were natives who had received their education in the school among the Iowas. "The Indians received the missionaries kindly, and listened to their instructions, but were unwilling to allow their children to attend the school." Only a very few of the children could be induced to attend, though the school was continued until 1858. In the following year the missionaries withdrew and the mission was discontinued.

XXIII.

THE KICKAPOO MISSION.

This tribe was very small in numbers, but was one of the most interesting in the group of tribes lying contiguous to the Iowas. They numbered only 227. In common with the other tribes holding that whole region, they had ceded to the United States Government all their reservation save sufficient for their own use. The public land was then thrown open to settlement, and the white people came in and settled upon it. These white settlers were like all other pioneers, "good, bad and indifferent," and as is generally the case, the "bad" seemed to be the first to gain an influence over the Indians, while the protests of the "good" were made void because of the inaction of the "indifferent." In July of 1856, Rev. W. H. Honnell, with a farmer and a force of teachers, reached the field. Twenty boys were immediately entered upon the school records, but not one girl was allowed to attend. "The work was subjected to unexpected difficulties which greatly retarded progress. In addition to privations and hardships, the missionaries were forced to endure the want of confidence on the part of the

Indians, and many petty annoyances from unprincipled white men. The Indians were ignorant, and had no just appreciation of the importance of education. They had been wronged, and were naturally suspicious. The unprincipled whites did all in their power to increase these suspicions and prejudices. As these adverse influences continued to exist in full force, and there seemed no prospect of overcoming them, the Board resolved to discontinue the school, which was done in June, 1860." The mission is now supported by the Presbytery of Highland.

XXIV.

THE OMAHA MISSION.

In 1855 the Omahas and Otoes made a new treaty, by which they ceded to the Government a large part of their lands. The Otoes, as we have seen, removed to their reservation on the Platte river, in Nebraska, and the Omahas selected as their future home a reservation on the Missouri river, about seventy-five miles above the present city of Omaha. The land, 640 acres, occupied for the mission at Bellevue, was sold. The proceeds, according to stipulation, were to be used "to promote the cause of education and religion among the Indian tribes in that region of the country." At once a new station was opened on the reservation, called Blackbird Hills. Rev. William Hamilton was placed in charge. A location for a boarding school was selected near the Omaha Agency on the Missouri river, and buildings were at once erected. Father Hamilton was obliged to retire from the mission in 1857 on account of ill health. He was succeeded by Rev. Charles Sturgis, M.D., and wife. Dr. Sturgis brought with him to the work twelve teachers and assistants, four of whom were natives educated in the schools of the Board. Forty-three scholars were enrolled at once. The experiment of a "mission farm" was again tried, and this time it was a success. About the same time the Blackbird Hills Church was organized.

The work, both in the mission and the school, continued with varying success for ten years. In 1869 the lands of the Indians were allotted to them in severalty. In conse-

quence of this transaction the funds appropriated out of the Indian annuities for school purposes were withdrawn, and the boarding department was closed. Seven day schools were opened at different points on the reservation. Father Hamilton had returned to the mission in 1867, and from that time a deeper interest in religious things was felt by the Indians, and in 1869 there were a number of additions to the church. From this time on the mission was subjected to various changes. By an arrangement entered into by the Government, whereby different tribes were assigned to the different denominations, the Omahas were allotted to the Friends. This arrangement did not prove satisfactory to the Indians. At the request of the tribe, the Government agreed to appropriate funds for the boarding department of the school, and it came back to the Board again. In the meantime the Government had erected and equipped buildings and opened an industrial school for boys on the reservation, and the mission school became a girl's school. The school was conducted on this plan until 1890, when that whole mission was transferred by the General Assembly to the Board of Home Missions.

Mr. and Mrs. W. K. Morris, so long connected with the Good Will Mission, were placed in charge. The buildings were put in repair and the work undertaken with zeal and energy. The "Home" was soon filled to its utmost capacity, and, in view of the fact that the equipment was wholly inadequate, a good degree of success was attained. The Indians began to manifest a new interest in the work. Especially was this true of the Christians among them. Although the Government school admitted girls, and the teachers were most competent and entirely in sympathy with the people in their wish to have their children trained in Christian principles, it was still true that the pupils could not, according to the laws of the United States and the rules governing schools under the Indian Department, receive that instruction to a degree which would satisfy Christian parents and insure the best results. Therefore the people made overtures to the Woman's Board to enlarge their facilities and increase their teaching force so as to accommodate a larger number of their daughters. Upon investigation it was found that the buildings had so far gone

to decay that it would be impossible to refit and restore them so as to make them available. However, temporary repairs were made and the work continued. At once negotiations were entered into between the Board and the Indians having in view the selection of a new location and the erection of buildings. The old site was among the hills near the Missouri river, and therefore most difficult of access to the large majority of the Indians who had made their home further to the west on the more fertile lands. A new and very desirable location was found near the center of the reservation. In view of the fact that the Board agreed to relinquish all claims to the old site (640 acres), provided the nation would donate 160 acres at the new location, the Indians unanimously voted to transfer to the Board the land selected, giving a clear title to the same. The work of securing funds for the erection of the buildings, to cost not less than $7,000, was at once undertaken. The whole plan was laid before the Church, which at once appealed strongly to the friends of these people, and the funds were forthcoming. Suddenly, however, there came a stay in the proceedings, in the shape of a refusal of the Indian Commissioner to approve and Congress to pass an act authorizing the transfer of the land at the new site to the Board in fee simple. This move seemed very unpropitious at the time and created great distress among the Indians and friends of the enterprise. The immediate result was to cripple the work of the school, and to discourage its friends. Efforts were made to secure from the Government title to the land, but all to no purpose. This made it necessary to close the school, temporarily it was hoped, but it has proved to be permanent.

The mission work, however, goes on. Rev. William A. Galt, fresh from the theological seminary, with his accomplished young wife, went directly to the field and took up their residence at the Agency. They at once undertook the work and soon won the love and confidence of the people. Such material as was serviceable in the old building was made use of in enlarging the manse, and making it more comfortable and convenient. The two churches, Blackbird Hills and Bethlehem, have had a steady growth since Mr. Galt took charge, and in 1898 numbered forty-nine members.

THE WINNEBAGO MISSION.

XXV.

The history of the Winnebagoes is intensely interesting. They lived for a long time in Minnesota. A good work had been done among them by the Cumberland Presbyterian Church. They were partly civilized, and their changed manner of life excited the warlike Sioux, who drove them from their reservation. For some time they dwelt in an unsettled condition on the Omaha Reservation. An amicable adjustment was arrived at and they became possessors of land to the north of and adjoining the Omahas. Their number did not exceed 1,300. They were cordial and frank in their manner, manly and brave in action, and showed considerable Christian spirit in life. A few could read, and they were generally anxious that their children should be educated. Hence they petitioned the Government to establish schools among them. The Foreign Board became very much interested in them, and in 1868 Rev. Joseph Wilson was commissioned and sent to the field. He was most kindly received and the work opened very promisingly. After a full year spent on the field, Mr. Wilson felt it his duty to work among the white people, and gave up the mission. Owing to the withdrawal of Mr. Wilson, and to the fact that the Friends were making an effort to provide for their religious training and secular education, nothing further was done at that time. In 1881, following upon the agreement made between the Government and the Winnebagoes, the Friends withdrew, and the Board appointed Rev. S. N. D. Martin and wife and reopened the mission. "In 1889 Rev. Mr. Martin and his wife withdrew from the mission work. Mr. Martin labored long among this people without seeing many signs of success; but his sowing was not in vain. He was a living witness to these people that there was a type of manhood in him that was not in them. They saw that he lived as he preached that they should live." Even an Indian cannot resist, effectually and for a long time, the silent, powerful influence of a godly life and

a Christlike example. The future of the mission proved this in their case.

Upon the withdrawal of Mr. and Mrs. Martin, Rev. William T. Findlay took charge of the field. Soon an interest was created and the work of providing a house of worship was undertaken. The building when completed cost about $1,600, and has been a great help to the work. The mission came to the Home Board in 1892, and has been under the efficient supervision of Mr. Findlay up to the present time. There are many hindrances to success. One is the close proximity of the white settlements and the consequent introduction of liquor among the people. The other is the custom of renting the lands to white tenants and the tendency of the Indian to adopt the manners and customs of these renters. The work of Mr. Findlay is telling happily upon the tribe in many ways, and they are learning the worth of Christianity.

MISSION TO THE UTES.

XXVI.

IGNACIO.

The Utes are settled upon a reservation in the southwestern part of Colorado and running out near or into Utah. They are a strange but very interesting people. No missionaries have ever had any perceptible effect upon them. For years they steadily resisted all efforts to educate their children. During the past fifty years they have come in contact with the Mormons. As the religion of the Latter Day Saints allow them as many wives as they desired and did not restrict them in their immorality in the least, nor inculcate honesty, but rather encouraged them in all forms of vice and iniquity, many claim to be "good Mormons." It was in the disguise of Ute Indians that the Saints, under command of Lee, massacred the emigrants to California at Mountain Meadow, near St. George, Utah, sending a thrill of horror through the whole country. During the continuance of the Indian school at Albuquerque,

N. M., into which were gathered children from so many different tribes, one Ute boy found his way there. Apparently he was wholly indifferent to all religious instruction. However, as time went on, Mr. A. J. Rodriguez, a native Mexican evangelist, in one of his missionary journeys visited the Utes. He could speak a little Ute and some of the Utes could speak a little Spanish, and one man was found who could speak a little better English—the Albuquerque boy it proved to be—and so Mr. Rodriguez preached to them the blessed gospel of the Son of God. They gave good heed, and soon a church was organized, partly Mexican and partly Indian. Three Utes, one of whom was this former pupil at Albuquerque, became members. This Ute boy, Julian Buck, by name, is now (1903) studying for the ministry. How strange God's providences! How wonderful in council! No word falls to the ground! Recently, upon a visit of the Mexican missionary to the field, nineteen more Utes were baptized.

XXVII.

CORTEZ.

A little further to the southwest a mission was opened in 1897 by Miss Floretta Schields, a veteran Indian missionary, at her own charges. The following year it was adopted by the Woman's Board. These southern Utes, though suspicious, are gradually becoming interested. So by degrees these long neglected aborigines are having the gospel preached to them.

MISSIONS IN THE SOUTH AND SOUTHWEST.

XXVIII.

We have seen how the work originated among the Catawbas in South Carolina, and the Cherokees in Tennessee, early in the century, and the success of the missionaries, especially among the latter. It will not be expedient to

trace the causes which led to the removal of the five tribes, or nations, to the Indian Territory. The story is a long and sad one. It is enough to say that the Indian wars which occurred in connection with the Revolution and the war with England in 1812 had much to do with it. The faithfulness of the missionaries (Revs. Kingsbury, Washburn and others) caused some of them to be imprisoned by the Government for a time. When the Cherokees removed, which many of them did voluntarily, these missionaries came with them to their new home. One after another of the tribes came until the settlement was made complete upon the expulsion of the Seminoles from Florida and their removal to Indian Territory in 1832.

The "Five Civilized Tribes," as known to history, are the Cherokees, Choctaws, Creeks, Chickasaws and Seminoles. In addition to these, numerous other tribes and bands were afterwards sent to Indian Territory by the Government. The Choctaws occupied an extensive tract lying in the southeast corner of the Indian Territory. Immediately to the west of them were the Chickasaws, and still to the west the Kiowas, the Comanches, the Arapahoes and the Cheyennes. In the northeast corner of the Territory, and touching the Choctaws on the south, were the Cherokees. In addition to this vast tract they owned the "strip" running along the entire south line of Kansas, as an outlet over which they might pass to the western hunting grounds without disturbing other tribes. West from the Cherokees were the Creeks, the Seminoles, the Osages, the Sacks and Foxes, and numerous other bands. There have been, at different periods, no less than twenty-six nations, tribes and bands, numbering upwards of seventy-six thousand souls all told, who have occupied homes in what are now known as Indian and Oklahoma Territories.

Missions were opened among the tribes very soon after their removal to this land. Many of them had not forgotten the great kindness which had been shown them by the missionaries in their old homes, and during the dark days of the war. They had never lost heart; but showed a willingness to learn and adopt Christian ways of living, notwithstanding what they had suffered at the hands of the white people and the injustice done them by the

Government. However, much prejudice had to be overcome and a great deal of opposition met before the work of the missionaries was fully appreciated. As time went on, one station after another was successfully opened; one victory after another over prejudice and opposition was gained, and one missionary after another sealed his devotion to the people with his life, until the whole land was open to the gospel. Many converts were made, a number of churches organized, numerous schools were thronged with children and youth, and rapid progress toward civilization and Christianization was realized, when, suddenly, the whole land was rent and torn by the horrors of Civil War. Mission stations were abandoned; the people divided between North and South; churches, school-houses and missionaries' homes were burned; and practically the whole work came to naught.

After the close of the war, and passions had cooled, the Indians began to clamor for missionaries again. The work was resumed, although under most unfavorable conditions. Indian Territory had become a refuge for all sorts of criminals, and the youth were subjected to all manner of evil influences. At times lawlessness was rampant, and murder and rapine abounded. Yet faithful missionary preachers and teachers went forward with the work until God crowned their efforts with marvelous success.

It now remains to give in detail, as far as practicable, the work undertaken and results attained by the planting of missions, the opening of boarding and industrial schools and the establishing and conducting of day schools among these people. This narrative, from want of space and from lack of definite information, must necessarily be very imperfect.

THE CHOCTAW MISSION.

XXIX.

The mission to the Choctaws was begun in 1818 by the American Board in Mississippi. Rev. Cyrus Kingsbury and Mr. Lorens S. Williams. with their wives, were the first

missionaries. The purpose of the Board was to "make them English in language, civilized in habits and Christian in religion." Several boarding schools were established. For their support the Choctaw Nation contributed liberally, and the United States Government made small appropriations, and Christian people were looked to for the remainder. The work was begun under most favorable auspices, and carried on successfully, the Indians making rapid progress, when, suddenly, it was brought to a standstill by the removal of the nation to Indian Territory. Their missionaries and teachers followed them to their new home, and at once proceeded to open schools and missions among them. So successful was the work that "by 1843 the number of communicants in the churches reached 471, a greater number than in any other mission of the Board, except that in the Sandwich Islands." About 1842, the Board planned to open four boarding schools, each to accommodate twenty-four pupils. These were Stockbridge, Wheelock, Pine Ridge and Good Water. For the support of these schools the nation appropriated about one-third of the cost of their maintenance out of the national treasury. This work was continued, with varying success, until 1859, when the American Board withdrew from the field. The whole Territory then came under the Board of Foreign Missions and the work was continued until the breaking out of the Civil War, which closed all missionary effort for the time. After the close of the war the Southern Presbyterian Church took up the work, and the Foreign Board entered the field a little later.

XXX.

SPENCER ACADEMY.

At an early day the United States Government established a school for boys called the "Dick Johnson" School, which was supported by funds drawn from the national treasury. About 1842, the $6,000 annually appropriated for the support of this school was turned over to the Choctaws. With it they established Spencer Academy for boys. After a very unsatisfactory experience of several years in managing it themselves, the Indians applied to the

American Board for help. This was declined, and the nation was referred to the Presbyterian Board of Foreign Missions. After carefully considering the matter, the offer was accepted and the school passed into their hands. A very successful work was accomplished until 1861, when, on account of the war excitement, the work was discontinued. The Southern Presbyterian Church took the work during the war, and conducted it with varying success until about 1880, when the school once more came into the hands of the Foreign Board. It was at once removed to a new and better location some twenty-five or thirty miles to the west, new buildings were erected, the farm equipped and the work prosecuted with vigor and success. Soon after the organization of the Woman's Home Board, this important school was transferred to their care. The Choctaw Nation has always shown a lively interest in their boys' training school, and while it was under the Home Board appropriated out of their national funds $10,000 annually towards its support. The teachers were selected by the Woman's Board, salaries were guaranteed, and the work placed on a thoroughly Christian basis. Great earnestness was manifested and efficiency shown by the boys, both in their studies and industries, and many converts were made during the nearly ten years it remained under the care of the Woman's Board. Such advancement had been made by the Choctaws in governmental and educational matters, that in 1894 the school was turned over to the nation. It has since been and is now, supported by the nation, and many of the teachers are selected from their own people, some of whom have been either wholly or partially educated in our Presbyterian mission schools. The school is fairly well conducted and moderately prosperous. It accommodates 100 boys, and some of their graduates are able to enter the Freshman class in Henry Kendall College. Many of the leading men of the nation to-day received their education at Spencer. During all these years, covering so many changes in conduct, so much of war and commotion, those in charge always most faithfully held forth the Word of Life, and the Christian influence of Spencer Academy has been recognized throughout the whole country.

Of those who were at one time connected with this work, and who have gone on before, are Rev. Cyrus Kingsbury and wife, Mr. Lorens S. Williams and wife, Rev. Alfred Wright, Rev. Cyrus Byington, and Rev. John Edwards.

XXXI.

WHEELOCK SEMINARY.

As a companion to Spencer Academy for boys, there is Wheelock Seminary for girls. This school is located further to the east, and not far from the Texas line on the south. When, in 1882, the Southern Church relinquished Spencer Academy and buildings were erected at the new location, the nation appealed to the Board of Home Missions to establish an orphan school for boys and girls at Old Spencer. Soon after this work was undertaken, it was discovered that the old buildings were in such condition that it would be impossible to make them permanently habitable. Hence, the Choctaw Council, in 1883, decided to establish another orphan school, exclusively for boys, at Armstrong, place it in charge of the Southern Presbyterian Church, remove the school to Wheelock, erect new buildings, and increase the attendance to sixty, making it exclusively a girls' school. During the summer of 1884 the buildings were completed and the school transferred. Soon the full number of orphan girls, many of them made such by the murder of parents, were received and the work, thus enlarged, went forward most encouragingly. The Bible became a text-book. Its truths were not only taught, but illustrated by the lives of the Christian teachers. A great many of the girls were early brought to Christ. Upon the completion of the course of study in the seminary, some of them were sent to higher institutions of learning in the States, from which they graduated with credit to themselves. Many Christian homes in the Choctaw Nation are presided over by mothers who at one time found a home at Wheelock, and thus learned of Christ, as well as received instruction in the management and care of a Christian home. During the time the Home Board had control of this school, the

National Council appropriated sufficient funds from their treasury to feed, clothe and otherwise care for the girls, the Woman's Board providing the teachers and paying their salaries. In 1894, by act of the council, the control of the school passed out of the hands of the Home Board and the entire expense was assumed and management undertaken by the nation.

Of those who have been connected with Wheelock Seminary, we can only mention the names of Mr. W. B. Robe and his wife, who were the first superintendent and matron. By their energy and zeal, the school from the very beginning became noted for the perfection of its organization and thoroughness of its discipline. The entire home and school life was pervaded with a Christian spirit, and the instruction given in all departments was of a high order. Wheelock was emphatically, while under their control, Christian. As it began, so it continued, until it passed out of the hands of the Board into those of the nation.

XXXII.

ATOKA.

In 1880, Rev. Alexander Reed applied to the Southern Presbyterian Church to send him to the Choctaw people to open a mission. His application was declined, but he was referred to the Home Board. He was at once commissioned and sent to Atoka, where he established headquarters. Then began that wonderful work which, under the Board of Home Missions, directed by the sainted Dr. Timothy Hill, has brought so much of light and knowledge and salvation to the whole of the Indian Territory. A boarding and day school was established at Atoka in 1887. It was, at once, a great success. During the seven years of its existence, it greatly strengthened the little church which, practically, grew out of it. The incoming of many white people, and the organization of a school by the Methodist Church, made the school unnecessary, and it was closed. The little church remains, in which services are regularly held, and the people are well supplied with school privileges.

XXXIII.

CADDO.

A school was opened in 1887. A neat and commodious chapel-school-house was erected. A church was organized soon thereafter and preaching supplied by a missionary of the Home Board. It was discovered after several years of very successful work that the adherents of the Southern Presbyterain Church were largely in the majority in the vicinity, and as that Church could supply the preaching much more conveniently than could the Home Board, an understanding was soon reached and the field was turned over to them, they purchasing the building. This transfer was made in 1897.

XXXIV.

LEHIGH.

A day school was established in 1888. A church organization soon followed. The Board continued the school until 1894, when it was transferred to private parties, and has since been conducted successfully, the Board allowing the free use of the school building for the purpose.

XXXV.

MCALESTER.

A day school was established at McAlester in 1886. It rapidly grew in interest, efficiency and the confidence of the people until three teachers were required. Grounds were given and funds in considerable amount were subscribed by the people for the erection of the buildings, and friends of the cause contributed liberally through the Woman's Board, so that after a few years the plant consisted of a beautiful three-room school-house, a comfortable house of worship, and a neat, well-arranged manse. After ten years of a most successful work, the people became strong enough to maintain the school without aid from the Woman's Board, hence the school was turned over to a local

board of trustees. The church is still under the Board of Home Missions.

XXXVI.

SAN BOIS.

At San Bois, a rural district, a day school was opened in 1891. A little help was given the people in erecting and equipping the chapel-school-house, and two teachers were provided whose salaries were paid in part by the national school board. After four years of encouraging work, our teachers were withdrawn, the people having secured an excellent Presbyterian gentleman and his wife to take up the work, the whole expense being met out of the public school funds, supplemented by tuition.

A number of missions were opened and schools started at several other places which have either been abandoned or transferred to other points, or have grown into churches. The Minutes of the General Assembly for 1898 reports Choctaw Presbytery as composed of twenty-eight churches, in charge of ten ministers. Some of these churches are distinctively white churches. The Territory is rapidly filling up with white people, and towns and villages are springing into existence on all hands; hence, some churches which were originally commenced as Indian churches, are of mixed membership, the whites or Indians predominating in proportion to the importance of the place. In some of the older settled communities, the people so intermarried that almost all trace of Indian blood is obliterated; but they are still Indians. Other churches, generally in the rural districts, are of pure blood. It is, therefore, exceedingly difficult to give an accurate statement of the number of Indian churches and communicants in the Choctaw Nation.

All the school work has now passed out of the hands of the Board. Almost without exception, the schools established by the Board have resulted in the organization of churches, and many of them are most successfully carried on, either by the Choctaw Nation, by the church or by

private parties. The schools are by no means closed. The work accomplished among the Choctaws by the schools has been of the utmost importance. Without them many churches now in existence would not have been organized; many communities now having flourishing schools would have been left in ignorance, and the nation itself could not have reached the point of self-support. These schools, with their consecrated teachers, opened the way for the church, prepared the people for the missionary, and stimulated the nation to attempt the education of the children at its own expense. A great work has been accomplished among the Choctaws, for which God be praised!

THE CHICKASAW MISSION.

XXXVII.

The Chickasaws occupy a reservation west of the Choctaws, and bordering on the Texas line. The mission arose out of a proposition of the United States Government to erect and equip buildings for a girls' boarding school, and to furnish funds for its maintenance. This proposal was accepted by the Board of Foreign Missions in 1849, but the buildings were not completed until 1852, when the school was opened with forty scholars. The Indians at once manifested great interest in the school. The school, notwithstanding the frequent changes in teachers, made commendable progress. Hundreds of girls were educated there in all that would fit them for usefulness in their nation. The Board, in consequence of the Indians withdrawing their appropriations for its support, closed the work in 1860. In 1861 the mission was taken up by the Southern Presbyterian Church.

XXXVIII.

WYNNEWOOD.

The Foreign Board never resumed work among the Chickasaws. In 1890 the Woman's Board opened a day

school at Wynnewood and conducted it successfully for five years. During this time many children were given the advantages of a common English education. Services were also regularly maintained. The interest of the people grew to such a degree that the Board felt justified in withdrawing its support, as the people were able to conduct school at their own expense.

XXXIX.

PAUL'S VALLEY.

A second day school was organized at Paul's Valley in 1891. It was never very successful, as the white population increased so rapidly that they felt that they must have a school of their own. After several years, in which much good was accomplished, notwithstanding the many difficulties attending its conduct, the teachers were withdrawn in 1895.

Prominent among the workers while under the Foreign Board were Rev. H. Balentine, Rev. A. M. Watson and wife, Rev. Allen Wright, a native, and Rev. C. H. Wilson and wife.

THE KIOWA MISSION.

XL.

ANADARKO (MARY GREGORY MEMORIAL SCHOOL).

Lying to the west of the Chickasaws are the Kiowas. Contiguous to them are the Delawares, the Cheyennes, the Comanches, the Apaches and the Osages. These are all small bands, mere remnants of tribes. In order that the exact condition of the people might be ascertained, the Board sent representatives in the fall of 1887 to meet and confer with them. It then appeared that they were in great spiritual destitution, but manifested a desire for the Gospel.

At this conference, among others present was Joshua Givin, a Kiowa, who had been educated at Carlisle. A plan was partly formed for the erection of a building at Fort Sill for the Comanches, but as this involved a considerable outlay of money, it was given up. Joshua Givin undertook and prosecuted work among the Kiowas until his death, which occurred very shortly afterwards. A day school was opened, but it proved not to meet the wants of the people. In 1891 it was determined to open a boarding school at Anadarko, Oklahoma Territory, and funds were raised for this purpose. In January, 1892, the first building was completed and school opened with twenty-two pupils in the "Home." The school was just beginning to rejoice in prosperity when in February, 1894, the "Home" burned to the ground. It was rebuilt at once. Since the new building was completed the attendance has been increased, boys having been admitted on an equal footing with the girls, the teaching force added to and the work altogether greatly advanced. The school was named in honor of Mrs. Mary J. Gregory, whose sudden death at the Centennial missionary meetings threw great gloom over the Woman's Board. Rev. Silas V. Fait has had charge of the work from its beginning. Many of the girls have been converted, and two of the boys have consecrated themselves to the ministry, and are preparing for their life work. The main work of the school is to give the girls such training in household duties and the boys in farming as will fit them for the practical duties of life, and, above all, to bring them to a saving knowledge of Christ and train them for usefulness among their own people. The superintendent estimated the products of the farm in 1902 to be nearly $2,000.

THE CHEROKEE MISSION.

XLI.

The Cherokees originally had their home about the head waters of the Tennessee River, principally in Georgia. They became famous because of two renowned warriors—

Oconostota, the king of the Cherokees, and Dragging-Canoe, the chief of the Chickamaugas—who, instigated by John Stuart, the agent of Lord Cornwallis, and led on by the brave Major Ferguson, brought terror to the early settlers west of the Appalachian Mountains. Previous to the Revolutionary War the Cherokees were peaceably inclined, and willingly sold land to settlers and gladly affiliated with them. As we have previously seen, the war stirred up the passions of men, and so divided the white population as to array Rebel and Tory in deadly hostility, and caused the latter to affiliate with the Indians, and incite them to murder, assassination and rapine. In this mad rage they came in contact with Col. John Sevier (Chucky Jack, as he afterwards became known to the Cherokees) and his over-mountain men. Fierce were their conflicts, until October 7th, 1780, when the signal victory at Kings Mountain was gained over Major Ferguson by these fearless Scotch-Irish mountaineers, which turned the tide of the Revolution and, for a time, quieted the Indians. After the close of the war missions were opened, but it soon became evident that there could be no peace while the Indians and whites remained in such close proximity. The gospel of peace had not yet had its legitimate effects upon either the early settlers or the natives, and they must needs be separated. Hence, voluntarily, some of the Cherokees removed westward, and later on others of them were sent across the Mississippi river by the United States Government. The old mission, afterwards made famous by one of the hardest fought battles of the Civil War (Missionary Ridge), was abandoned, and the missionaries followed their people to the Indian Territory.

XLII.

DWIGHT.

In November, 1819, Rev. Cephas Washburn and Rev. Alfred Finny, with their families, left the old mission at Brainard and started to the Cherokee country. The perils of the forest being so great—rains, swollen rivers, cold and storm—it became necessary for them to leave their families

under the protection of friendly whites near the Mississippi River and complete their journey alone. They met in council the chiefs of the nation, arranged for the opening of a mission, and returned for their families. Mr. Washburn, on his journey, preached to a few settlers, July 4th, 1820, at a point on the Arkansas River where now stands the city of Little Rock, the capital of the State. This was the first sermon ever preached, possibly, in the State, but certainly in its capital city.

"The site they selected for the mission was at a point on the Arkansas river nearly opposite where the town of Dardanelle now stands. In 1828 a treaty was made with the Western or Arkansas Cherokees, by which they agreed to go further west to their present country. The missionaries from the original Dwight went with them and re-established the mission at a point on the Sallisaw River where it now stands. The mission was under the care of the American Board, as it had been in the old settlement. It was named in honor of Rev. Timothy Dwight, D.D., then President of Yale College. From that time on the Lord greatly blessed the mission. Mr. Washburn was a famous preacher, and equally noted as a superintendent of the school. Buildings were added and the number of teachers increased and more boarding pupils received until 1832, when the mission was joined by Rev. Dr. Henry Wilson, afterwards Secretary of the Board of Church Erection. There was a teaching force of some fourteen or fifteen, including preachers, teachers, matrons and industrial instructors, with over eighty boarding pupils. The farm was in successful operation, and a herd of cows furnished milk and butter while droves of pigs provided meat. The work continued in most successful operation until 1860, when conditions, politically, were such that the school was closed. The American Board never returned to the Territory. During the war some of the buildings were destroyed by fire, and the property went into private hands. In 1867, Rev. Timothy Hill, D.D., visited the place and wrote, "The 5th day of February, 1867, the writer of this article visited this spot, so full of interest to all who wish the welware of the Cherokees. It was all desolation. Some of the buildings were standing, but the silence of death reigned there. Not an inhabitant

was there. I saw but a single pane of glass in all the buildings. The yard was covered with scattered fragments of books, papers, letters and furniture. Trees were springing up near the door, and a short distance away, near the stream, the canebrake was coming on the ground from which it had disappeared twenty years before." In July, 1884, Dr. Hill visited the location again, and wrote, "The appearance has greatly changed. The buildings are all gone but two. I visited the cemetery near by, where rests the dust of those who toiled for the good of the Indian. All is covered with a dense growth of trees and underbrush, like a primitive forest. I spied the inscriptions on the tombstones, wondering if others of equal consecration would ever come to take up the work they so nobly begun and carried on till death."

The attention of the Woman's Board was called to this mission by the letters of Dr. Hill. Dr. Wm. C. Roberts, Secretary of the Board of Home Missions, visited this sacred spot, and upon his return to the office stirred up the pure minds of the Church by way of remembrance. Friends came to the front, funds were secured, and a large, well-equipped building provided, and the school again opened in 1886. It aroused the Cherokees at once. They took on new life. Many of the former pupils had homes throughout the nation, and their daughters were sent to fill the halls. For ten years the work was most successfully conducted. Hundreds of Cherokee girls from all over the nation were there brought to Christ while being taught and trained in all household duties, and are now settled in their own homes and rearing Christian families. The church was greatly revived and strengthened, and "Old Dwight" once more became a mighty power in the salvation, the education and the civilization of the Cherokees. In 1895, after a series of sickly seasons, caused by the frequent overflow of the Salisas, which resulted in the breaking down of a number of teachers and the death of several pupils, the boarding department was removed to Tahlequah, the capital of the nation. The day school has, however, been continued, and meets the needs of the permanent settlers. In 1899, the boarding department was re-opened for boys exclusively and is now on an entirely self-supporting basis.

XLIII.

TAHLEQUAH.

At the capital of the Cherokee Nation a day school was established in 1883. It was well attended from the opening day. Many white people were living in Tahlequah, hence, the school was soon opened to their children, and the happy sight of Indian and white children sitting together on the benches, studying out of the same books and playing on the same grounds was an inspiration to the teachers. Pressure was brought to bear on the Woman's Board to establish a boarding department, which, a little later, was done. "Brooks Cottage" was built and soon filled with girls, and following this a "Home" was erected on a beautiful site overlooking the town, which would accommodate about fifty girls. Upon the opening of this department, the day school was abandoned and the work became purely that of a boarding and industrial school. The work had hardly gotten under way when the building was destroyed by fire. This seemed to be a calamity past comprehension and beyond recovery. Yet the Lord had better things in store for Tahlequah. The people showed their faith by their works and contributed liberally toward a larger and better arranged dormitory. This building was completed in 1894. At once it was crowded with girls eager for an education, and as anxious to be trained in home duties. In the meantime, the question of closing the boarding department at Dwight and transferring it to Tahlequah had been under discussion; this became an accomplished fact January 1st, 1896. The day and boarding school combined crowded the school-house to suffocation. Several times it had to be enlarged; and then the superintendent was obliged to hear the advanced classes in the sitting room of the "Home," and the laundry was used for the primary department. Nevertheless, the work was of a high order, and the school constantly grew in the favor of the people. In the midst of all this crowding came the burning of the school-house in the winter of 1897–'98. This seemed an overwhelming calamity. The three churches in the town, the Presbyterian, the Methodist and the Baptist,

opened their doors, and, though widely separated, the buildings were filled with pupils. In the meantime the citizens rallied, and, by most liberal subscriptions, made it possible to erect a much larger, more commodious and better equipped school building than the old one, and the work has gone forward with increased success. One of the most encouraging features is the interest which has been aroused among the people, which shows itself in a substantial way by liberal contributions toward the erection of buildings and the support of the school. This school has also been an important factor in the growth of the church, which now worships in a beautiful building erected largely at the expense of the people.

XLIV.

ELM SPRING.

About 1887 a small band of Choctaws was living at a point in the Cherokee country at the junction of the Barron Fork and Illinois rivers. Among these Choctaws was a lad named John Moran. He had lived near a mission station in the Choctaw country. He became much concerned that the neighborhood had no school and no religious services. A carpenter by trade, he went round among the full-blood Indians trying to stir them up to build a school-house. After much discouragement he did this, and the original building was thus put up entirely by the Indians themselves led by a Choctaw boy. A school was opened with one teacher in charge. The school was enlarged by degrees as the people became acquainted with its work. In 1894 a very commodious chapel-school-house was erected at a point about one mile distant, where a manse had been built for the missionary and a little home for the teachers. In the meantime the teachers conceived the idea of admitting a few girls to their home, teaching them how to cook, care for their rooms and make their clothing, and allowing the parents to provide food and clothing for them. This work was committed to one of the teachers, and so encouraging has been the result that the "Home" has been enlarged to

accommodate thirty or more pupils, and a limited number of boys are admitted with the girls. The boys provide the fuel, care for the buildings and do other work about the school, while the girls cook the food, care for the rooms and do the laundry work. It is a hopeful work. Early in 1898 a tornado swept over the country and wrecked the chapel. Books, desks and broken boards were scattered far and wide and the building was utterly destroyed. The storm had hardly abated when teachers and pupils began to collect out of the debris broken desks and torn books, and with these opened school in the teachers' sitting room, which had been willingly given up for the purpose. In these cramped quarters school was continued until the close of the year. Friends came to the rescue, and during the summer of 1898 a new chapel was erected, the Indians out of their poverty contributing liberally toward it. The school now enrolls thirty boarding and twenty day pupils, and is supplied with two class-room teachers and a matron. This one enterprise has done much toward encouraging the full-bloods, who are usually the poorest members of the tribe, and has strengthened the several churches in the surrounding country.

XLV.

PARK HILL.

A school was established at Park Hill by the American Board about 1830. In 1835, Rev. S. A. Worcester, D.D., who had been a missionary in Georgia, imprisoned there by the State authorities for his heroic defence of the Indians, was practically driven from the State and came to the Indian Territory. After spending a brief time at Dwight, and later on attempting to establish a printing press at or near Grand river, he removed to Park Hill. This was in 1836. Dr. Worcester labored in this mission until his death in 1859. His daughter, Mrs. A. E. W. Robertson of Muskogee, was a teacher here until her marriage with Rev. W. S. Robertson in 1850, who was at Tullahassee among the Creeks. The work during all these years was very

greatly blessed. The Civil War greatly disturbed the work, but did not destroy it. A fact worthy of record is that Rev. Stephen Forman, a Cherokee minister, by faithful preaching kept alive the influences of the old mission during those terrible days. In 1884 the Woman's Board opened a day school with Miss Bodine as teacher, and the work rapidly grew in interest and importance. A school-house was erected which was destroyed by fire in 1886. At the time of the fire Rev. A. Grant Evans, now President of Henry Kendall College, was in charge. The impossibility of securing title to the land on which the buildings stood made it necessary to remove to a new site about a quarter of a mile away. Here a church and school-house were built, and a little later a home for the missionary and teachers was added. In the days previous to the Civil War, Park Hill was made famous by having connected with it, in addition to those already mentioned, such missionaries as Mr. Samuel Newton, the first teacher, Mrs. Potter (wife of Rev. William Potter of the Creek Path Boarding School in the old nation), Miss Avery of Mt. Holyoke Seminary and D. Dwight Hitchcock. Of those who served the mission since its re-opening under the Board of Home Missions in 1884 none deserve more credit than Rev. A. Grant Evans, Rev. Jos. McC. Leiper, Rev. R. J. Lamb, and the Misses Mathes, Evans and McCarroll.

XLVI.

FORT GIBSON.

A day school was opened at Fort Gibson in 1882, but was closed after one year's trial, and the teacher was sent to Tahlequah.

XLVII.

MULDROW.

A day school was maintained for a time at Muldrow, but being a railroad town the village filled up quite rapidly

with white people, and it was found advisable to turn the school over to private parties, which was done in 1892.

XLVIII.

REDLAND.

A building was erected and school opened in this country district in 1888, and carried on until 1894, when the community took charge of it.

All these schools have served their purpose. Those that remain in existence are being conducted with the one paramount thought of winning the souls of the Indian children to Christ, and then training them for usefulness in the future. More and more the Cherokee people are becoming civilized and Christianized; and more and more do they appreciate what has been done for them by the Church, both before and since the war, and they show their appreciation by their liberal contributions toward the erection and equipment of school buildings, their willingness to pay in part or in whole for the support of their sons and daughters while under the care of the teachers, and especially is this appreciation noticeable in the erection of houses of worship all through the nation, and in their gifts toward the support of their pastors. Great has been the advancement, especially since the war.

What has been accomplished at Dwight, Park Hill, Tahlequah, as well as at all other points at which schools and missions have been established and maintained by such men as Washburn, Worcester, and their equally consecrated and worthy helpers and successors, cannot be reckoned up in order, measured by figures nor told in words. A mighty uplift has been given to the whole nation. The mission and the school have been the means of making the Cherokees among the most civilized and Christian tribes of all the Indians in America. They are more nearly ready for

citizenship and statehood than any other nation in the Indian Territory. Eternity alone will unfold the extent and reveal the glorious results which have come to the Cherokees, spiritually, by the lives lived, the instruction imparted, and the sacrifices made by these missionaries and teachers.

THE CREEK MISSION.

XLIX.

The Creeks had their homes in Alabama and Georgia. In 1837 they numbered about twenty thousand. In that year they were removed to Indian Territory and given a beautiful reservation west of the Cherokees. In 1832 the American Board established missions among them, which were maintained until 1837, when, having been instigated thereto by white men, the Indians demanded of the United States Government that the missionaries be removed, which, according to agreement made by treaty, had to be done. For several years after coming to their new home the Indians appeared to be thoroughly disheartened, soured and disappointed, and made little effort toward self-support or self-government and seemed to be careless about self-improvement. They had no religious instruction except such as was provided by the native preachers, several of whom labored most devotedly and with great blessing during this time of difficulty and discouragement, until 1841, when Rev. R. M. Loughridge of the Presbytery of Tuscaloosa was commissioned to "visit them, and if the way be clear, to establish a mission." He bore with him letters to the chiefs from the War Department and the Board of Foreign Missions. In January, 1842, permission was given by the Council to establish a mission and open a school. In 1843, at Koweta, on the Arkansas river, a school was opened with six pupils. In 1845 a boarding school was opened and the number of pupils limited to twenty. By this time the Indians showed signs of recovering from their depressed spirits, and began to take on new life. So deeply did they become interested in this work that in 1848 they

enlarged the building at Koweta so as to accommodate forty pupils, and erected another at Tullahassee, sixteen miles to the east of Koweta, much larger and capable of accommodating eighty pupils, and appropriated toward the support of these two schools out of the National Treasury, $6,000 annually. The school at Tullahassee soon received its full complement of forty boys and forty girls, various industries were introduced and great progress made, both mentally and spiritually, in the work. In 1861, under the efficient care of Mr. Loughridge and Dr. W. S. Robertson, the school reached its high-water mark, both in attendance and usefulness, with an enrollment of 121 pupils. Most of the Indians, however, in the fratricidal strife which was raging at that time, took sides with the South, and all work was stopped and the missionaries withdrawn. These schools had been a great blessing to the Creek Nation, for in them many men and women had secured their education, and had been converted to Christ. Although the war was disastrous and many evil consequences followed it, yet the older Indians never forgot their teachers nor wholly lost their interest in religion and education, and those of them who survived the war were ready to welcome the missionaries when they returned.

After the close of the war the Foreign Board decided to reopen the mission. Rev. W. S. Robertson and wife were sent to the field in 1866. The school was at once reopened and filled to its utmost capacity with pupils. In 1880 the building was burned, and the school closed pending the erection of temporary buildings by the council. In 1882 the boarding department was removed to Wealaka and placed in charge of Rev. R. M. Loughridge and wife, who returned to the work in 1881. A great loss befell the mission in the death of Rev. W. S. Robertson, in 1881. Mr. Loughridge writes of him, "His whole heart seemed to be devoted to the education of the Indian youth, and he has done a good work which shows itself everywhere throughout the Creek Nation. His influence will doubtless be felt for generations to come." Mrs. Robertson remained with the mission until she had completed the translation of the New Testament into the Creek language, and was transferred to the Home Board in 1882.

L.

NUYAKA.

Immediately upon the entrance of the Home Board into the Creek country, overtures were made to it to establish schools. Among the first to be taken up was Nuyaka. "By an order of the Council," says Mr. W. B. Robe, superintendent, "passed October 19th, 1882, two of our citizens, Rev. Thomas Perryman and Judge Napoleon B. Moore, were appointed and authorized to enter into a contract with the Woman's Executive Committee (Woman's Board) of the Presbyterian Church for the establishment of a mission school for the benefit of the full-blood Creek boys and girls, to be located in the western part of their nation. This agreement was duly made January 26th, 1893, Rev. Drs. Kendall and Wm. C. Roberts acting for the Woman's Board, and agreeing to furnish a competent superintendent and such teachers as might be required, and to pay their salaries; 'and to receive, take charge of, feed, elevate, instruct in various kinds of farm and household labor, furnish comfortable bedding and medical attendance to such pupils as may be selected by the Board of Trustees.' On behalf of the Creek Nation it was covenanted to erect a suitable and substantial building or buildings for the school and to furnish $2,500 to aid in the erection of the same, and $500 for supplying it with furniture, and to make an annual appropriation of $70 per pupil. The Creek Nation paid the sum promised toward the erection and furnishing of the buildings, which was but a small part of the entire cost—about $15,000—the Woman's Board supplying the deficiency." The work was pushed rapidly to completion and the school opened in 1883. The original plant would only accommodate forty pupils, but new buildings were added later on and the whole equipment increased, so that eighty pupils can be accommodated comfortably in the school. The nation has faithfully kept to its contract, making an annual appropriation toward the support of the school, and the Woman's Board upon their part have supplied the very best of instruction, both in the class-room, in the "homes" and on the farm. The school was placed in charge of Mrs. Judge N. B. Moore, a daughter of Rev.

W. S. Robertson, whose long and faithful labors at Park Hill, Tullahassee and Wealaka had so endeared him to the Indians, and was marked from the very beginning for its success in all departments of its work. Miss Grace Robertson—now Mrs. Merriam of Chicago—and Miss Alice M. Robertson were among the first teachers. The spiritual interests of the pupils were first considered in all the efforts of superintendent and teachers, and the many conversions among the boys and girls attest their faithfulness. Mr. W. B. Robe and wife became the superintendent and matron in 1892, and the work under them lost none of its efficiency. The whole history of the school has been one of faithfulness upon the part of instructors, and earnestness of purpose among the pupils. The blessing of God was upon the undertaking from the beginning. The work has told upon the whole western part of the nation, and especially among the full-bloods. As the boys and girls have grown into manhood and womanhood they have gone out Christian men and women, to establish Christian homes, and thus become centres of influence among their people. When God shall come to write up His record it will reveal that "this man (and this woman) were born there."

LI.

RED FORK.

This little village is located near the Arkansas river to the north of Nuyaka. A mission school was opened in 1884. Out of this work of the day school has come a little church organization with a neat chapel-school-house and a home for the teacher. The Woman's Board withdrew their teacher in 1894, but the school has continued in operation since. Red Fork is one of the points touched by the railroad, hence the population is rapidly being changed.

LII.

TULSA.

In 1894, a private school was opened on faith by Mrs. W. P. Haworth and Miss Ida Stephens in Tulsa. In an

article written by Mrs. J. M. Hall she says: "In the fall of 1885 the school was taken by the Home Board and established with Mrs. Stonecipher and Miss Stephens as teachers. At that time there were only a handful of pupils, who were very irregular in attendance. The school has steadily increased in numbers and interest. The work, though at times very discouraging, has been a great blessing to this part of the country. The Bible has been read and studied daily since the school was first organized; consequently large numbers of the pupils in this part of the Territory are more familiar with the word of God than the average citizen of towns and cities of the States who have all the privileges and advantages of public schools, sabbath schools, churches, etc. While it has not been the policy of the Board of Home Missions to establish schools for white children, yet a very large per cent. of the children in Indian Territory are white, whose parents are, in many instances, too poor to pay tuition. These children have more force of character than the Indians, consequently when uneducated they are a dangerous element in any community. Christian education has accomplished wonders with both races of people. Having the white children in the school has aided the teachers very materially. The Indians learn the English much more quickly from associating with white children than they do from the teachers. Our school has been the means of educating and fitting our youth for the responsible positions of life. Many of the older pupils are engaged in business of various kinds, and have homes in Tulsa and vicinity, while others have been encouraged to prosecute their studies in colleges and academies within the Territory or in the States." We have quoted at length from this article both because of its historical accuracy and its clear statements of actual conditions prevailing in Indian Territory which justified the Board in admitting to their Indian mission schools the children of white people living among the natives. In 1899 the property was transferred to a local board of directors, the school becoming a public school. A little later there were erected a beautiful house of worship and a commodious and comfortable manse, the church meantime becoming self-supporting.

LIII.

MUSKOGEE (HENRY KENDALL COLLEGE).

In November, 1882, in the parsonage of the Home missionary, Rev. T. A. Sanson, a day school was opened with Miss Fulton and Miss Sanson as teachers, followed the next year by Miss Rose Steed. The blessing of God rested upon it in a peculiar manner from the very outset. The school was exclusively for Indian girls. It was not long before the little home was overflowing with pupils eager for an education, as well as anxious to be trained in household duties. From the beginning the Bible was made the one book and daily instruction was given in its precious truths. Thus the foundation was laid broad and deep, and the superstructure has grown in strength and beauty ever since. Two years after the opening Miss Alice M. Robertson was placed in charge. The interest in the school grew so rapidly among the people, and the demands were so great that a new and more commodious building was required. This was provided for by a personal friend of the principal, and named the Minerva Home, in honor of a sister of the donor. "Here the older girls, averaging sixteen years of age, learned, in addition to their usual school-room work, the arts of cooking, sewing, dressmaking and housework in general; so that at their closing exhibitions, light, snowy bread and rolls, and all sorts of cookery, canned fruits, pickles and jellies vied with skillful patching, darning, mending and making of various kinds of garments and even 'fancy work,' (materials and patterns being furnished by Eastern friends) much of which would do credit to a 'Woman's Exchange.'" The development of the school, both in the Home and the class room, was so rapid that it became necessary to erect a building for class-room work exclusively, which was accomplished and the new building opened in 1892. During all this time there had been admitted to the school none but girls. The boys were running wild, and parents were clamoring to have them admitted. Hence the doors were thrown open and boys admitted as day pupils. This made it necessary to enlarge the teaching force and advance the grade of instruction.

In 1893, the Cherokee National Council made overtures to the Board of Home Missions to establish a college within the bounds of the nation, proposing to give, under certain conditions, the buildings and grounds at Fort Gibson, this property having been abandoned by the United States Government. An agent of the Board, in company with Dr. M. F. Williams, then pastor at Muskogee, visited Fort Gibson in November of that year, carefully inspected the buildings, and made an estimate of the cost of repairs, equipment and necessary expense of maintenance. In consultation with Dr. Williams, Rev. S. E. Henry of Fort Gibson, and Rev. W. R. King, then pastor of the church at Tahlequah—afterward President of Henry Kendall College—it was agreed that a report should be made to the Board that, "inasmuch as Muskogee was centrally located, easy of access to all the five civilized tribes, and as the school already had a wide reputation for its efficiency and held the confidence of the leading men of several of the nations; and further, as the additional expense of maintenance would be very limited, that a college department be added to the Muskogee school." The report was made to the Woman's Board accordingly. They heartily endorsed the plan and recommended the same to the Board for its approval, which, after carefully considering all the circumstances connected therewith, unanimously adopted the recommendations of the Woman's Board and named the institution Henry Kendall College, in honor of the "Hero of Home Missions." This action was not taken, however, until after full correspondence was had with the Board of Aid for Colleges and Academies, under whose care it would most naturally have come. In the fall of 1894, Mr. W. A. Caldwell, superintendent at Spencer, was transferred to Muskogee and became the first president. Under his efficient management, assisted by a consecrated band of competent instructors, the college at once bounded into success. The school building was enlarged to double its capacity and the dormitories greatly improved at an expense of several hundred dollars, the funds for which were generously provided by the citizens of the town. Later, a dormitory was erected for the boys, the larger part of the cost of which was met from the receipts of the college. President Caldwell retired

in 1896 and Rev. W. R. King was chosen as his successor. The college has won the confidence of the people of Muskogee, and it has secured the patronage of all the tribes. The Synod of Indian Territory, comprising that Territory and Oklahoma Territory, has adopted Henry Kendall College as the Synodical college. Not only has the spiritual work and the class-room work been of a high order since the beginning, but financial obligations have not been ignored. The Indians were taught that it was their privilege and duty to contribute toward the education of their children. The work of the college has been greatly crippled for want of room. The increase of population of the town caused the campus to be cut up by running a street through the centre, separating the "Homes" from the school building. Business encroached also upon the space, and the plant became too "straitened." A beautiful site, just out of town, comprising twenty-three acres, was offered as a gift, provided the Board would remove the college to it. The proposition was accepted and the president was authorized to sell the entire plant in the town and to erect suitable buildings on the new site. With him were associated, as an advisory committee, five gentlemen, citizens of the town and nation, who were empowered to complete the removal. Five buildings in all, a college building proper, with its well ordered chapel, class and scientific rooms, etc., two commodious dormitories, so arranged as to become wings when the main buildings are erected, a dining hall and president's house were projected. Their construction was put under way at once, the advisory committee assuming all responsibility for cost beyond the amount received from the sale of the old plant, and were so far completed as to be ready for occupancy September 15th, 1898, when the school year began. The total cost of these new buildings was nearly $20,000. As at the beginning, in 1882, the entire work was dedicated to "Higher Christian Education." Henry Kendall College is the culmination of the work undertaken early in the history of Indian Territory by Washburn, Kingsbury, Loughridge, Robertson, Ramsey, and their worthy co-laborers and successors, and stands as a memorial to their faith in God and belief in the truth that the Indian could be Christianized, civilized, and made worthy, patriotic citizens.

This work has "come up through great tribulation," but God has finally "crowned it with glory."

LIV.

WEALAKA.

We have seen how the boarding department of the Tullahassee school was transferred to Wealaka in 1882. After a few years of successful work the whole was transferred to the Home Board in 1887. This mission is on the Arkansas river some miles below Tulsa and above the old Tullahassee Mission. When the Tullahassee students were transferred there, the old Tullahassee Mission was turned into a school for the colored people and it is so used to the present time (1903).

THE SEMINOLE MISSION.

LV.

The Seminoles were originally a clan of the Muskogees or Creeks. They left the tribe and went to Florida probably some time in the eighteenth century. There was henceforth bitter hostility for years between the Creeks and Seminoles. One of the points in which the Seminoles claimed that the Government had broken faith with them when it began to force them west was that it failed to give them land of their own as promised. The few who came would not settle among the Creeks but were given land for a time (or rather were allowed to stay in their country for a time) by the Cherokees. The word that the Government had not kept its promise to the emigrant Seminoles and that they had no reservation of their own, was one factor in prolonging the resistance of the Florida Seminoles in their heroic and tragic struggle in Florida. To put an end to this difficulty the Treaty of Washington, signed in 1856, gave the Seminoles 2,169,080 acres of land from the western part of the Creek nation which then extended into what is now Oklahoma.

At the close of the civil war another treaty was made by which all this land was ceded back to the United States for fifteen cents per acre. Then the government bought from the Creeks the west half of their territory at 30 cents per acre and sold 200,000 acres (the present Seminole country lying southwest of the Creeks) to the Seminoles at fifty cents an acre. This was in 1866, and only since then have the Western Seminoles been able to feel that they had any home of their own in place of the one they had fought for so gallantly in Florida.

The Foreign Board desired to establish a mission among the Seminoles as early as 1845. Mr. Loughridge of the Creek Mission visited them for that purpose. By some he was welcomed; by others opposed. "We do not want the ways of the white man, such as schools, preaching, fiddle-dancing, card-playing and the like," said the opposers. However, in 1848, Rev. John Lilly was sent to them as missionary, and an educated, pious Seminole, John Bemo by name, was employed. Oak Ridge, about one hundred miles from Tullahassee, was selected as the best point at which to commence the work. A school was opened, and in 1854 a church was organized. From that time work among them was most interesting and successful. Rev. J. Ross Ramsey went with them to their new home, and because of his former experience and great tact was enabled to accomplish much good among them.

LVI.

MEKESUKEY.

Buildings were erected at the expense of the nation, and a boys' boarding and industrial school organized. The Home Board was asked by the nation to take charge in 1889, the nation making an appropriation sufficient to pay the entire expense connected with the schools save teachers' salaries, which were paid by the Woman's Board. This arrangement continued in force until July, 1896, when the nation assumed the entire expense, at the same time retaining our superintendent and force of teachers.

LVII.

WEWOKA.

At Wewoka Rev. J. Ross Ramsey established the new mission upon the arrival of the Seminoles at their new home. A church was organized out of the members of the Oak Ridge Church, and a school was established. This was continued until 1894, when the pupils and teachers were transferred to Nuyaka.

The names of Loughridge, Robertson, Ramsey and others will never cease to be held in reverence by the Seminoles as well as by the Creeks. It was because of the faith and self-sacrificing efforts of these men, their devoted wives and equally consecrated associates and successors, that the gospel was preached and schools established among this people, making possible their salvation and advancement to their present state of Christianity and civilization.

It will be noted that but little has been said in the preceding pages about missionaries and churches aside from those connected with the schools. Although the school work was most important, educating the youth, and stimulating them to seek after better things, and encouraging the older people to receive the gospel, yet the missionaries, both foreign and native, scattered throughout the five nations, did a most successful and glorious work in winning converts, organizing churches and erecting houses of worship and training the people to live according to Christian ways. It is impossible to trace out all this work, and to give the result in figures. Many churches all over the Indian Territory that were organized as Indian churches, are now almost, if not entirely, composed of white communicants. Many of these churches have a mixed membership; but few remain distinctively Indian, and these are located on the borders of the Territory, or away from the lines of railroads which now pierce the Indian country in almost

every direction. The work has gone on from one decade to another, ever changing with the years and ever striving to meet, with the same sweet "Gospel of the Son of God," the changing conditions of both native and white population. It has had its influence in moulding the thought and regulating the life of the people wherever it has gone, and the hope and confidence of the Woman's Home Board is that they will be permitted to continue to aid in the unfolding of the future of the Indians until we all become alike, "one in Christ." For whatever of success they have attained in their efforts toward the salvation and elevation of the Indians in the Territory they render grateful thanks to God, and take courage for the future.

There are now (1903) four Presbyteries in Indian Territory, namely: Choctaw, Cimarron, Kiamichi and Sequoyah.

The foregoing account has not included work done among the Indians in Indian Territory by other denominations, save the Presbyterian Church South.

As has been previously stated, up to 1837, at which time the Foreign Board was organized, the greater part of the Presbyterian work was done through the American Board. It will be noticed that immediately upon the organization of the Foreign Board the American Board began to withdraw from the field, and at the breaking out of the Civil War closed their work entirely. Hence, the work was largely Presbyterian. The Southern Presbyterian Church has continued in the field and has accomplished great results by her missions and schools. These nations themselves have each conducted schools of their own, but not with the most encouraging results, as politics has played too great a part in the selection of superintendents, and favoritism has been too much shown in the choice of teachers. The work of the various denominations has acted as a stimulus to the national schools, and they are better in consequence of the high standard set before them. When a Territory shall be organized and citizenship granted to the people, and land allotted in severalty, so that both Indians and whites can have rights before the law, they will be in a position to quickly put into successful operation an excellent public school system.

MISSIONS IN NEW MEXICO.

LVIII.

There are about 29,000 Indians connected with the different agencies in New Mexico. The Navajoes and Pueblos—village dwellers—together number 17,000, and among them missionaries have gone and much good has been accomplished. Rev. J. M. Roberts opened a mission and school among the Navajoes in 1868, but as no interpreter could be found the work was discontinued and Mr. and Mrs. Roberts assigned work among the Pueblos in 1872. The Board of Foreign Missions expended on the field about $13,000 in all up to 1887, when the Presbytery of Santa Fé placed the work under the Board of Home Missions.

LIX.

LAGUNA PUEBLO.

There is a tradition kept alive among the Lagunas to this day that Montezuma, when dying, said, "I go away because I wish to learn of a mighty river, broad and deep. I go to find it; but I shall return. Forget me not until my toil has ceased. At the sunrise hour I shall return." Hence sunrise fires are kindled by the people on the mountain tops and they watch and wait for the return of their great king.

The work among the Laguna Pueblo Indians was the first work undertaken by any Church in New Mexico, and its history has been very interesting. In 1854 the Baptist Church sent Rev. Mr. Gorman to Laguna. His work continued until the war of 1861-5 made it necessary for him to withdraw. In 1876 the Home Board sent to Laguna Rev. John Menaul, M.D., and wife—who had previously been in Government employ, Dr. Menaul as Agency physician and Mrs. Menaul as teacher. They found two christian Indians living there, the result of the work of Mr.

Gorman. Dr. Menaul built himself a house, opened a school, began services, and soon the Indians became deeply interested.

Dr. Menaul removed to Albuquerque in 1890 and engaged in the publication of Spanish literature for the use of the Mexicans, and Rev. John M. Shields, M.D., took charge of the mission, and in a short time succeeded in organizing a church.

Miss Floretta Shields was placed in charge of the school and for several years labored very earnestly and successfully in instructing the children and encouraging the older people to live better and purer lives. The work of Miss Elizabeth Houston and Miss Rada Mathes, who succeeded Miss Shields, was very successful. The people are very civil and are adopting Christian ways, though not many of them have confessed Christ. They are very particular about the observance of the Sabbath, setting a good example to the white people near by. In 1900 the school work was transferred to the U. S. Government, but the Board maintains a missionary on the field.

LX.

ISLETA PUEBLO.

A day school was established at Isleta in 1884. It was continued with varying degrees of success until 1894, when it was closed, partly because of lack of interest upon the part of the Indians and partly because the large Government school at Albuquerque, near by, met the wants of the children. It was not without its good results, however, as shown by better homes and more interest in the welfare of the children.

LXI.

ZUNI PUEBLO.

A specialist in ethnological work among the Pueblo Indians being asked by a stranger if the Zunis had any religion, replied, "They are the most religious people in

the world." A Roman Catholic Indian Agent being asked in Court, "What is the religion of the Zunis?" replied, "The Catholic religion." A missionary, after laboring many years among them, in reply to the same question, answered emphatically, "It is Paganism." And, in fact, it was the knowledge of the absolute heathenism of this very people that led to the establishment of the many mission schools now in operation among the exceptional populations by the Woman's Board of Home Missions.

The first Protestant mission among the Zunis was opened through the efforts of Presbyterian women in 1877. Dr. H. K. Palmer and wife were the first missionaries. A school was at once opened, but Dr. Palmer was obliged, one year later, to retire on account of impaired health. Others followed, until in 1888 Miss Mary E. Dissette and Miss Carrie B. Pond took charge of the mission. From that time the work developed very rapidly and became very encouraging. Industries were added to the course of instruction, and a noon-day meal given to the pupils, which, under the direction of the teachers, was prepared by the pupils themselves. Thus the school became a semi-boarding and industrial school. In 1896 this school, including the teachers, was transferred to the United States Government. It has been greatly enlarged and is doing an excellent work. The Christian influence still remains, and the results of the mission work are manifest.

LXII.

JEMEZ PUEBLO.

A day school was opened at Jemez in 1878. It continued in existence until 1896, when it was transferred to the Government and has been in operation since.

LXIII.

ALBUQUERQUE.

In 1880, it was decided to open a first-class industrial boarding-school at Albuquerque, which should be free to

all the Pueblo Indians. Suitable buildings were erected and equipped, with a capacity for 150 pupils. The work was placed in charge of Professor W. D. Bryan, who, with an admirable corps of teachers, opened the school on December 15th of that year. The buildings were filled almost from the beginning with a band of pupils eager for instruction. The curriculum included the common English branches together with instruction in the mechanical arts and a knowledge of household duties. One of the peculiarities of this school was the great number and variety of tribes represented in its pupils—Navajoes, Arapahoes, together with representatives from almost every Pueblo—village dwellers—in New Mexico, and the Pimas and Papagoes from Arizona. So many different tribes living, studying, working, singing and praying together in such harmony almost made one feel that the millenium had come. Surely the Spirit of God pervaded the whole school, and impressions there created and ambitions and purposes for a better life there fostered had much to do with the great progress which has since been made, both by Governmental and denominational schools throughout that whole country. In the midst of this prosperity adversity came in the burning of the building in 1887. The Government, also, in the meantime had established a boarding and industrial school in the same vicinity, which crippled the work. It was decided to rebuild and make it a boys' school exclusively, which was done, and the work continued with usual success until 1890, when it was determined to withdraw from the field and leave the whole work to the Government. After the lapse of five years, during which time the buildings were used as a private military school, the boarding department of the training school for Mexican boys was removed from Las Vegas to Albuquerque, and is now known as the "Menaul School" for Mexicans.

LXIV.

MISSION TO THE NAVAJOES.

The Navajo Indians number about 25,000 souls. They are located on an extensive reservation which lies principally

in northeastern Arizona, but extends into northwestern New Mexico. Until within the last decade they have been practically without a resident missionary.

LXV.

GANADO.

A mission station was established at Ganado, in Arizona in 1901, Rev. Charles H. Bierkemper and wife being the missionaries. The work so far has been somewhat experimental, but is becoming more and more interesting and encouraging. The work will be pushed vigorously and the plant enlarged as occasion demands.

LXVI.

JEWETT.

Jewett lies in New Mexico and is about seventy-five miles from Ganado. About 1895 a mission was opened by the Woman's Home Missionary Society of the Methodist Episcopal Church. A building was erected and a small boarding-school started. Later, two independent Indian missionary societies in New England erected suitable buildings and introduced medical and industrial work. These efforts met with some encouragement. In 1902 the entire plant was transferred to the Home Board and Rev. Claude R. Brodhead and wife—the latter being a physician—were sent to the field. It is the intention of the Woman's Board to enlarge the medical work as rapidly as possible.

THE MISSION TO THE PIMAS AND PAPAGOES.

LXVII.

The Pima and Papago Indians number about 12,000. Their home is in Arizona. Three hundred and fifty years ago they were discovered by Captain Diaz when he found

his way into the great desert of Colorado. When, later on, the Spaniards visited them, they found them engaged in tilling the soil, which, so far as tradition goes, had been their occupation for hundreds of years previous to their discovery by white men. It is supposed that the Papagoes are an offshoot from the Pimas. Their language and general customs are the same, and if there has ever been an enmity or warlike spirit existing between them, no trace of it remains. They freely intermarry, and practically are one people.

The history of missions among them is most romantic. In 1868 a Christian officer in the United States Army was sent out as agent among them, and so impressed with the intelligence, docility and honesty of the people did he become by his dealings with them, that he at once appealed to the Church at large to send them missionaries. A young pastor of a German church in Chicago (Rev. Charles H. Cook) became interested in them on account of this appeal, and at once set about making preparations to visit them and establish a mission. In 1870, without promise of support from any church, having provided himself with an outfit, among which was a Bible, a small melodeon and a Winchester rifle, he started on that journey, the successful termination of which seemed to be almost miraculous. He traveled by railroad as far as Central Iowa—the western limit of railroads—then by stage to the still farther West—Santa Fé, New Mexico—then joined himself to an ox train for Albuquerque, and from that point proceeded to his destination afoot and mostly alone. At Albuquerque all human resources seemed to leave him, and he was obliged to part with his trusty Winchester, though just entering upon the most perilous part of his journey, which lay through the wild, warlike Apaches. But God protected him, cared for him, raised up friends on the way in the persons of ranchmen and miners in their camps, and finally the toilsome, dangerous journey ended in a safe arrival at the Agency. Here for several years he taught under the Government. In the meantime he returned to civilization and took back with him a bride equally as full of missionary spirit and zeal for the conversion of the Indians as himself. Here they together toiled for ten years when Dr. Sheldon

Jackson, on one of his many missionary journeys, found them and paved the way for Mr. Cook to come under the Board of Home Missions. He has ever since been a most faithful missionary and his work most fruitful.

LXVIII.

TUCSON.

During the time of the existence of the school at Albuquerque, the Woman's Board became interested in a number of pupils from Sacaton (Mr. Cook's mission). Arrangements were perfected early in 1888, for the opening of a school of a similar character at Tucson. Pending the erection of suitable buildings, a large adobe building situated in the town was rented; its doors had hardly been opened for the reception of pupils until it was crowded to suffocation. The buildings, one and a half miles from town, having been completed, the school was removed thereto, and the same conditions as to space prevailed as at the opening. In fact, so eager were the Pima and Papago boys and girls for an education that, pending the erection of additional buildings in which to accommodate the large number who sought admittance, sixty boys, for two months in the fall of the year, took their blankets and slept in the open air. Rev. Howard Billman had charge from the first, and his thoroughness and systematic efforts soon placed Tucson in the forefront of our schools, and won high praise from the Commissioner of Indian affairs, at Washington, D. C. The buildings now consist of a home for girls, one for boys, a hospital and a carpenter shop. Connected with the school is a ranch on which vegetables, grains and alfalfa are grown. The class-room work covers the common English branches; the household industries include cooking, sewing, knitting and laundry work; and on the farm the boys are taught improved methods of planting, cultivating and harvesting grain, and how to manage stock. In addition to these industries, for several years the "boys" have, under contract, cleaned the streets of Tucson to the

entire satisfaction of the town authorities, besides doing other work for citizens, for which the superintendent receives in cash from $1,000 to $3,000 per year. This income from the labor of the boys helps very materially to meet the expenses of the school. At this time (1903) a well has been sunk and a pump with a capacity of eight hundred gallons to the minute has been placed, and the prospect is that an abundant supply of water being provided, the farm work will absorb the entire working time of the boys. Thus they will receive scientific training, and will greatly increase the income of the school and lessen the outlay proportionately. With it all there is the ever-present Bible, instruction in which is given in the class-room, in the several homes, in the Sabbath School, and even on the ranch. The teachers are faithful in imparting, and the pupils are earnest in receiving, instruction from the blessed Word of God. These boys and girls go to their homes for the summer vacation, and there, under the influence of their much beloved missionary, Mr. Cook, and his two native assistants, large numbers of them unite with the church and become useful as helpers in the great work. God has greatly blessed the work of Mr. Cook, and has smiled upon Tucson Training School from the beginning.

LXIX.

MISSION TO THE HOOPAS.

As early as 1895 the Woman's Indian Association opened a mission among the Hoopas in Humboldt County, California. This territory was recognized by them as being properly Presbyterian ground, and when the work was undertaken it was agreed that as soon as possible the Presbyterian Church would assume the responsibility of carrying it on. A house of worship and a manse were erected and a missionary sent to open the work. In 1901 the entire property and mission were turned over to the Board and a woman missionary, Miss Martha E. Chase, placed in charge. There have been a number of conver-

sions, and it is expected that a church organization will very soon be effected. Miss Nellie T. McGraw became the associate of Miss Chase in 1902. There being an excellent Government boarding and industrial school at Hoopa no mission school is necessary.

LXX.

MISSION TO THE SHASTAS.

In Northern California, about one hundred miles west from Hoopa, in the Fall River Valley, are located a band of 600 Shasta Indians. Nothing, practically, had been done for them until the Woman's Indian Association, whose good work among the Hoopas has just been mentioned, took notice of them. A building was erected at Fall River Mills and Mrs. Isabella Cadwallader appointed missionary. The work was turned over to the Woman's Board in 1901.

LXXI.

CONCLUSION.

In prosecuting the educational missionary work among the Indians, the Woman's Board of Home Missions have been under the necessity of purchasing property and erecting and equipping buildings on almost every field occupied. Hence they have now 106 buildings, such as chapels, schoolhouses, boarding homes, teachers' dwellings and manses. These are valued at $157,730 and are all held in trust by the Board of Home Missions and made secure to the Presbyterian Church for religious and educational purposes. The report for 1903 showed twenty-one schools and missions in operation, with 114 teachers and 630 boarding and 588 day pupils enrolled. In addition to the work provided for as above by the Woman's Board, the Home Board maintains missions among a number of tribes not cared for by the school department. Among twenty-two distinct

tribes there are ninety-one churches with 4,548 communicants, ministered to by fifty-nine missionaries, of whom thirty-three are natives.

The Presbyterian Church, under God, has accomplished much for the Indians in the way of bringing them to a saving knowledge of Christ and teaching them Christian ways of living, and by His grace hopes to continue the work until all the unsaved are won to Him.

In prosecuting mission work among the Indians, many difficulties had to be met. Not the least of those difficulties was the indifference, if not the active opposition, of many Christians. The propriety of expending so much money and effort in the attempt to Christianize and civilize the Indians when so much more could be accomplished at much less cost among those who were more responsive to Christian effort, was called in question. Then there was the Indian himself, who was suspicious and often treacherous; the rapacity of white traders, who looked upon the missionary as an enemy because his work was calculated to make it more difficult to cheat and rob the natives; and the positive and persistent opposition of adventurers of every sort, whose business it was to debauch and destroy their victims. The obstacles were gigantic, and the opposition satanic. But there were Christians in those early days who believed that even Indians were included in the "All creatures" mentioned by Christ in His last command to His disciples, and that no expenditure of thought, energy, talent, means, and even life itself was too great in seeking to bring the blessed gospel of the Son of God to these perishing souls. Hence the work was undertaken and carried on in obedience to the command of Christ; and trusting him for the outcome the effort was crowned with success. By the preaching and teaching of the truth as it is in Christ by the self-sacrificing missionaries in the midst of dangers, despite opposition and in the face of discouragements which, in other spheres of activity, would have been appalling, a mighty work of grace has been accomplished in the salvation of multitudes of Red Men. The conversion and personal experiences of many of these trophies of grace is as thrilling as anything recorded in the biographies of Christian heroes and martyrs. In

addition to all this a mighty uplift has been given to the Indians as a people. The Government has been brought to look upon him as a man, the world forced to recognize him as a human being, and Christians to own him as a brother redeemed with the blood of Christ. The day of the redemption of the Indian from heathenism, superstition, ignorance, brutality, and from the rapacity of evil-minded white men, draweth nigh. Let the Church continue her efforts until the great work is fully accomplished.

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